

# AMERICA

## THE FUTURE OF PAN-ARABISM

Thomas O'Shaughnessy

## WILL GI JOE FIGHT FOR A HOME?

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## OPEN LETTER FROM A SOLDIER VOTER

Lieutenant (i.g.)

## THE WOOD AND THE TREES

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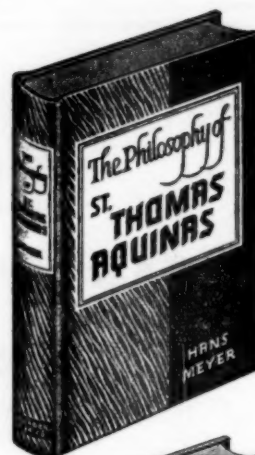


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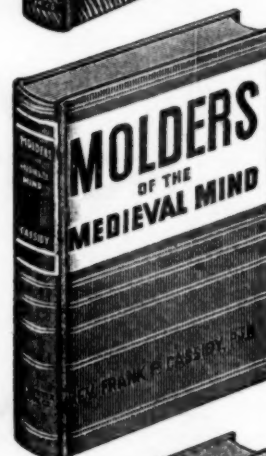
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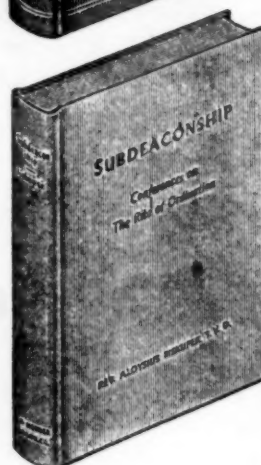
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# COMMENT ON THE WEEK

**Sixth War Loan.** In a radio address officially opening the Sixth War Loan drive, President Roosevelt said:

There is an old saying about sticking to the plow until you have reached the end of the furrow. Every rule of common sense and patriotic thought makes that maxim applicable to our conduct in this war.

And so, in the name of our wounded and sick, in the name of our dead, and in the name of future generations of Americans, I ask you to plow out this furrow to a successful and victorious end.

To that moving appeal nothing need be added. The Government is asking us not to *give* our wealth for the prosecution of the war, but only to *lend* it at a fair rate of interest. It is asking for \$14 billion; and it wants individual investors, as distinguished from banks and corporations, to subscribe at least \$5 billion of this sum. Primarily, the Government is seeking this money to meet its obligations arising from the war. But it wants the money, too, especially from individual citizens, to strengthen a fiscal policy designed to protect the country from wartime inflation. This policy is so reasonable, and so obviously necessary, that every citizen worthy of the name ought to do his utmost to make the Sixth War Loan drive a success. "We can all practice some self-denial," said the President, contrasting the comfortable lot of those at home with the hardships of military service. "We can all sacrifice some of our comforts to the needs of the men in service; and yes, even some of our needs to their comforts." Of course we can. If your purchase of a war bond means some sacrifice to yourself and your family, thank God for it. For only through sacrifice in a worthy cause do men and nations achieve greatness.

**The President on Conscription.** The President's press conference, November 17, on compulsory military training, was something the man in the middle of the road must have stood and wondered at. And that stubborn fellow, the logician, who tries to make two and two add up to four—what do you think were *his* thoughts? A section of the press put the conference in the headlines: "F.D.R. for a Year of Army Training." And clearly the President is for a year of compulsory training. What *kind* of training? Never mind that now. But training for a compulsory year, yes. Emphatically, yes. There are hundreds of things American youth need to learn. It often takes six months to know one's right hand from the left. Any number of boys have never been taught to brush their teeth. And imagine the hundreds of thousands who normally would never be taught to live with men in a camp! Possibly all this was a piece of pleasant post-election "spoofing." Or it may have been a roundabout way of opposing a year of exclusively *military* training in favor of inculcating the democratic virtues of brushing one's teeth and living all together in barracks. But if the latter, why in the world didn't Mr. Roosevelt clinch the matter by saying that since the villainous Argentina is going in for military training, we will have none of it—but something different? The line-up of arguments would then have been nearly invincible: against *military* training because Argentina is *for* it; for a year of some sort of training because it is imperative for every American boy to know his left from his right hand and to learn the joys of brushing his teeth and living the GI life with GI Joes in army barracks.

**Cost of Living.** After one of the most effective delaying actions in recent Washington history, the War Labor Board

committee on the cost of living has finally made its report to the President. Set up in November, 1943, to examine into the charge that the cost-of-living index of the Bureau of Labor Statistics did not reflect the full impact of higher prices on workers' incomes, the committee was ordered to submit a report within sixty days. But the sixty days passed without a report. Meanwhile, in January, the labor members of the committee issued an independent study which purported to show that living costs had advanced 44 per cent over January 1, 1941, levels, not 23.4 per cent as the BLS claimed. As a result of the ensuing controversy, WLB Chairman William Davis called in a group of experts headed by Professor Wesley C. Mitchell to check the accuracy of the BLS index. In June the experts reported that the index was accurate as far as it went, but did not fully reflect the advance in living costs. If all factors were considered, three or four points would have to be added to the BLS figures. Now, more than a year after its establishment, the WLB committee has notified the President that the cost of living advanced from 29 to 30 per cent between January, 1941, and September, 1944, or four per cent more than the BLS index allows. As far as the public is concerned, this report ought to settle the issue. Further controversy will only breed disunity on the home front. And it will have no effect on the Government officials charged with administering the stabilization program.

**Little Steel Formula.** While the WLB report will probably put an end to the controversy over the rise in living costs, it will only add fuel to the fight over the "Little Steel" formula. Organized labor can now argue, from the Government's own figures, that the cost of living has outstripped straight hourly wage rates by ten to fifteen per cent. Since wages were frozen, on the basis of Government cost-of-living figures, at levels fifteen per cent over those of January, 1941, they should now be unfrozen, labor

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spokesmen will contend, by exactly the same logic. It is by no means certain, however, that the President will bow to this argument. No doubt, in view of the splendid support given him in the recent election, he would like to accede to labor's demands, but he is fearful of rocking the stabilization boat at this critical period in the war. Fred M. Vinson, Director of Economic Stabilization, probably gave the Administration's position in his comment on the WLB cost-of-living report. He said that "so long as the war absorbs half of our national production, we must hold prices at their present levels in order to preserve the purchasing power of the worker's pay envelope." He held out hope, however, that after the defeat of Germany wage rates would be boosted. If Congress passes Senator Pepper's resolution, which declares wages below sixty-five cents an hour to be sub-standard, and permits general raises up to that level, the President might accept it, or some modification of it, as a compromise. This would bend, but not break, the "Little Steel" formula. It is hard to see how the Administration can go farther than this without endangering the whole stabilization program. Even the Pepper resolution involves a grave risk, and only real hardship can justify running it. But the hardship exists.

**Calling a Soviet Bluff.** The other day, a piece of Soviet doubletalk loudly backfired in Italy. It will be remembered that the Soviets took a staunch stand at the Moscow Conference for freedom of speech—in conquered Italy. This unexpected action aroused at the time a great deal of discreet eyebrow-raising, and here and there a bold editor wondered out loud by what kind of twisted logic the Soviets could pose as champions of free speech. Generally speaking, the public was skeptical. There the puzzling matter rested until a few weeks ago when pamphlets on the life of Lenin made their appearance in the streets of Rome. Immediately the Soviet representative there protested to the Allies' military authority, charging that the brochures were unfriendly to Russia and demanding that they be instantly suppressed. Surprised by this reaction from one of the signatories of the Moscow Agreement, the Allies' officials replied that they were obliged by that document to assure the Italians freedom of expression, and refused to stop the distribution of the pamphlet. Under the circumstances, there was little the Government "which always keeps its word" could do about it. Since he is said to have a robust sense of humor, Dictator Stalin probably laughed loudly over the incident and charged it up to experience. After all, he knows that you cannot fool all the people all the time.

**Demand and Supply.** Two recent releases provide an interesting and, in all, an optimistic comparison. The first one paints in the shadows and it is salutarily sobering for us to remember the length of those shadows that still brood over the brave new world we hope for. These particular shadows are those of ill-health and malnutrition. The Temporary Council on Food for Europe's Children reveals that earlier reports from liberated France, Belgium and Holland, to the effect that the Allied Armies had found plenty of food among the civilians, were highly exaggerated. Later reports show that seventy-one per cent of the French are underweight; fifty-four per cent of the children under two have rickets; the average Parisian gets barely 1,000 calories a day, less than half the amount needed. Brussels reports that ration cards are useless; food riots have broken out. In Holland, sixty-five per cent of the people are in jeopardy of being "starved, frozen or flooded"; in some larger cities the food

ration has been reduced to the starvation 1,000 calories a day. On these shadows, the second release lets in a little light. It is the annual summary of the activities of the United Nations Relief and Rehabilitation Administration, the UNRRA. The very scope of these activities has undoubtedly hampered the speed and immediacy so necessary in various regions, but UNRRA is coming to grips with the problem. Here are some results of the first year: Italy has been granted aid to the extent of \$50 million; UNRRA officials are now working with the military officers responsible for relief in France and Belgium; Greek and Yugoslav refugees to the number of 50,000 are being cared for in Middle Eastern camps; UNRRA's goal is to effect a prompt rise in the food standard of the liberated countries to the standard 2,650 calories a day. Particularly heartening is the fact that UNRRA has developed a working agreement with more than 100 voluntary relief organizations in various countries. These smaller groups, less fettered by official red-tape, will often prove the spearhead of effective relief, and UNRRA is to be praised for having incorporated their services. Europe's food problem is a vast and imperative one; UNRRA is trying to grind out a solution. Our hope is that UNRRA does not prove to be a mill of the gods, grinding so slowly with official caution that it grinds the peoples of Europe exceeding small.

**New Bishop of Columbus.** Thirteen years of work with the National Catholic Welfare Conference have been recognized and rewarded by the elevation of Monsignor Michael J. Ready to the bishopric of Columbus, Ohio. The recognition is not just an empty honor, but an opportunity for even more and greater work for the welfare of the Church in the United States. The transfer from the Secretariate of N.C.W.C. in Washington to the diocese of Columbus does not mean that Monsignor Ready will leave the field in which he has labored well for so many years. In being appointed Bishop, he has also been appointed to the Administrative Board of N.C.W.C., and his knowledge of its work and the ability he has displayed will have even wider scope than before. In these our times, the United States finds itself moving into a new position of world leadership. American Catholics find themselves in a position to express the fundamentally Christian ideals upon which our nation is founded, and which the world must return to, if it is to have lasting peace. At such a moment, the American Hierarchy shoulders a great burden and a great responsibility. The elevation of Monsignor Ready to a place in the ranks of the Hierarchy means an accession of strength and experience in dealing with the tasks that the war and the peace set before it.

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## THE NATION AT WAR

A VERY GREAT BATTLE started on the west German front during November. It had taken a long time to accumulate in forward areas the vast quantities of ammunition required; and to assemble at the right places, the tanks, infantry and other troops which would be needed, for this battle was to be of long duration, if necessary. It envisaged the total destruction of what remained of the great German army.

Opinions differed as to whether Germany could be overcome before Christmas. Many thought she could be. It was believed that Germany had no reserves. Should this be the case, and the front were penetrated, there would be nothing in rear of it to stop armored troops from pushing deep into Germany. It would be a repetition of the break-through at Avranches at the beginning of August. There were no German troops in rear areas then to intercept the advancing American armor. The Allied armies freed France within thirty days.

If no penetration were made through the German line, but the latter was hit hard enough and for long enough, it would eventually crumble. The Allies had four times as many men, perhaps, as Germany had, and vastly more tanks, planes and guns. They could take losses which the Germans could not.

The time required for this was placed at fifteen days of good weather. Unfortunately, at this season of the year, such a long spell of favorable weather does not often happen. Cold rains or snow, mists and low clouds are frequent. They prevent the artillery and air forces from seeing the enemy. However, the risk had to be taken.

The Allied attack is in three main sectors. Three Allied armies are attacking in the Aachen area. One army is attacking through Metz; and one—a French army—is attacking through Belfort. Altogether, the battle covers a front of about 125 miles out of over 400 miles between the North Sea and Switzerland.

The attack around Metz started on November 7; that around Aachen on the 16th. The attack through the Belfort Gap has been going on, in a nibbling manner, for a long time. It has now been speeded up.

COL. CONRAD H. LANZA

## WASHINGTON FRONT

CONGRESS may soon have before it the Wadsworth-Gurney and the May bills, both calling for universal peacetime military training. It was with this in mind that, at their Annual Meeting in Washington two weeks ago, the Archbishops and Bishops of the United States adopted a resolution in which they dealt with this highly controversial subject.

Washington was quick to note that the Hierarchy did not condemn peacetime conscription in principle. They were against passage of the bills now, and "now" was the determining word. In this they but followed the example of the Federal Council of Churches and the New York Presbytery, which had issued similar statements. The latter based their opposition to immediate passage mostly on the grounds that wartime mentality might make us less able to see the right thing to do now than after the war.

The argument of the American Bishops was slightly different. To them conscription, in peace or war, is not an evil in itself, but an indifferent means to an end, and will become a good means when the end is proved good. The precise point is, however, that we do yet not know the end to be attained. If, after the war, we have an international organization for peace and security, the need will be negligible; but if we are going to live in a world of warring nationalisms, the need will be great. In view of this, it seems strange to have Dumbarton Oaks and peacetime conscription at the same time.

The President's statement on conscription on November 17, while quoted as for it, was ambiguous. It could quite as well mean compulsory physical education.

The drive for a compulsory military act "now" will be powerful. This can be seen from the overwhelming vote for it in the recent referendum (No. 85) of organization members of the U. S. Chamber of Commerce. The vote was 2,027 for and only 239 against. (Some organizations have as many as ten votes.) The majority report (which was adopted), did not touch the Bishops' main argument. Like the other arguments for it, it revolved in a vacuum of a world without any reference to present or possible future conditions. I am afraid the Congress debate will do the same.

WILFRID PARSONS

## UNDERSCORINGS

PUNISHMENT OF COLLABORATORS, writes the Most Rev. Willem P. A. M. Mutsaerts, Bishop of 's Hertogenbosch, Holland, should be left "in the hands of the lawful authorities." He added: "Our bearing was high spirited during the occupation; our behavior must also be dignified after liberation. A feeling of vengeance and hatred may be understandable, but we have not learned that from Christ."

► Pope Pius XII in an audience to 800 Italian doctors warned against "every act tending to the destruction of human life, even when still unborn." He stressed the doctor's obligation to advise young people who are about to marry, putting them on guard "against the painful consequences of breaking the natural law."

► The Most Reverend Samuel A. Stritch of Chicago, in a letter to the Lithuanian Catholic press, voiced the hope that "our leaders will not stain their hands with the attempted murder of Lithuania or any nation, however small, wherever it may be situated." In New York, the Most Rev. William T. McCarty, C.S.S.R., Military Delegate, warned that the

subjection of a small nation to a larger one "for political reasons or for the sake of conciliating the greater Power can never be harmonized with Catholic principles."

► Out of 11,060 nominal Catholics that he had met in his prison work, only 59 had ever attended Catholic schools, is the significant experience of the Reverend Ambrose Hyland, Chaplain of Clinton State Prison, Dannemora, N. Y.

► Doctor Emmet Mullally of Montreal, writing in *The Canadian Doctor* against the sterilization of the feeble-minded and unfit, quoted medical authorities to the effect that "only a few of the major mental illnesses are hereditary or familial, and only a few persist more than two or three generations." He quoted the case history of a lady resident in the United States 300 years ago: "Crime and insanity were associated with this Colonial dame and her two husbands. Yet from her have descended one of the founders of a great university, 12 college presidents, 265 college graduates, 65 college professors, 60 physicians, 100 clergymen, 75 army officers, 60 authors, 100 lawyers." J. P. D.

# THE FUTURE OF PAN-ARABISM

THOMAS O'SHAUGHNESSY

RUMORS of postwar federation plans continue to issue from the crescent of restless states at the Mediterranean's eastern limit. Our own interests in the Near East now center on considerable oil reserves which, it is hoped, will eke out our war-depleted stocks. But the importance of this region is not new. As a land-passage between three continents it has served the world empires of the past and present. For seventy years and more, it has guarded the Suez watergate joining Europe and the East. Tomorrow these same strategic territories will form increasingly essential links and strands in the web of freight and passenger air-routes that will cover the earth.

## CHARACTER AND SCOPE OF MOVEMENT

A coherent and widely diffused nationalism is still comparatively new in lands so long dormant under Turkish rule before the days of World War I. But here it stands at sword's point with an adversary which also finds its origins in native soil. Unlike state nationalism, this adversary, Pan-Arabism, claims to base its programs on a broader view of Arabic Islam's past, and for the future envisions an empire rather than a nation. Today its extremists seek to merge all lands where Arabic is the national tongue and where Arab customs and ways of life have taken root under the expanding tide of Islam, even though in a soil ethnically alien. On this basis Pan-Arabia would unite forty million souls and would sweep from Casablanca to Baghdad and from the southernmost parts of the Arabian oil lands to Turkey's boundaries on the north.

Pan-Arabism's birthplace was Syria and, before World War I, it received the active support of France, which was interested in weakening the Ottoman Empire. In the fifteen years following that War, the movement modified its character. From the cry for a united empire of the Arabs, the voices of its leaders now called for united action against the mandatory powers which had inherited the Levant in the postwar split-up. For many of those same leaders, in an era of political corruption, Pan-Arabism provided a convenient front to conceal personal ambitions for Arab leadership. But in the late 'thirties, and since, the Palestine problem and various nationalistic proddings—such as that of last November in the Lebanon—have given new impetus to the movement and have laid stress on its original aims to unite all Arabic-speaking peoples.

Pan-Arabian should not be confused with Pan-Islamism, though some of its propagandists have sought to enlist the support of religious motives proper to the latter. Pan-Islamism aimed first at a spiritual regeneration of the Mohammedan faith and secondly at a defensive alliance of the world's 260 million Moslems of all races and colors against the encroachments of European Powers. This movement, religious in outlook, became specifically Turkish as an instrument of foreign policy in the hands of the Turkish Sultan, Abd ul-Hamid (1876-1909). Nevertheless, many of the younger adherents of modern Pan-Arabism find Pan-Islamism useful, even though their own philosophy of life, under the influence of Western liberalism and materialism, has become anti-religious. "Islam is not our goal, but the lamp that lights the way to our goal" is the explanation offered by an Iraqi Pan-Arab. As a matter of fact, without the appeal to religious motives which, among Islam's rude

masses, are overcast with passion and fanaticism unknown in the West, the Palestinian problem could scarcely have been kept so much in the eye of the Arabic world.

As distinguished from Pan-Islamism, then, and as opposed to the nationalisms that rose from splitting the Arabic world into a half-dozen states, mandates and territories, Pan-Arabism bases its claims to unity on a triple identity of language, race and historical heritage. Since this asserted identity underlies the ideology of the movement, it is worthy of closer examination.

## EXAMINING THE CLAMS

Linguistically, the Arab world of forty million is one beyond dispute, if that unity is confined to the literary Arabic of newspapers, books and periodicals. Though the literacy rate is extremely low in Arab lands—probably less than fifteen per cent—the literary *koine* has become the language of the radio and has now nearly eliminated the dialects in that field. Although burdened by a complicated alphabet which omits vowels and is intelligible only to the well educated, the written Arabic and the various dialects whose differences are unimportant forge the strongest bond to unite Pan-Arabia.

On the contrary, the claim to an Arab unity of race is the weakest of the three. The Arabic-speaking peoples of northwestern Africa are Berbers, akin to the men of southern Europe; the Egyptians are Copts, with a large admixture of alien blood, but yet racially distinct from the Arabs. Even for the Arabs of southwestern Asia—if a few hundred thousand Bedouin are excepted—it is impossible from a historical standpoint to establish the existence of any homogeneous racial grouping. This was true even in antiquity because of the migrations and comminglings of disparate peoples in the vast steppes of the Afro-Asiatic land-bridge. In modern times racial theories are justly suspect. Yet the Arabs seem no less credulous in accepting racist propaganda of the Pan-Arab variety than were the National Socialists of Germany in swallowing the exploded myths of a Nordic master race.

The link of a common historical heritage, too, has little foundation in reality. Arab historians in times past exalted the glories of the Arab empires of antiquity. But it has remained for the modern Pan-Arab propagandist to exploit these glories to favor his ambitions for political unity. The splendid culture that was spread through Spain, North Africa and the Levant under Moslem rule from the seventh century to the twelfth owed little to Islam and the Arabs beyond the imposition of the language of the Koran to aid in the diffusion of Perso-Byzantine science and architecture and Greek philosophy. Modern Pan-Arab propaganda ignores the fact that Islam's greatest glories were borrowings, and expresses the belief that its ancient splendors will be reborn with the independence of Arabic-speaking peoples.

Aside from its ideological basis, however, there are certain signs that might be interpreted as favoring the reality of present-day Pan-Arab claims. There is no dearth of concrete proposals as to the form Pan-Arabia is to take, just as there is little agreement on which of the schemes is to be adopted. Ibn Saud, ruler of Arabia and leader of the puritanical Wahhabi sect of Islamism, has not as yet committed himself; though in March, 1943, he expressed his hope that with Allied help the Arabs would be united after the present conflict—under the Saudi aegis, it goes without saying. Chief of the only independent Arab state, he is suspicious of the schemes advanced by other Arab leaders, as designed to strengthen the British position in the Near East. In October, 1943, however, he cooperated to the

extent of sending his adviser, Sheikh Youssef Yassin, to begin discussions with the Egyptian Premier, Nahas Pasha; but at the same time made clear his opposition to any federation until all the states merging should have gained complete and unconditional independence.

Nuri es-Said, the Premier of Iraq, would unite Palestine, the Transjordan, Lebanon and Syria into a single political entity to be in its turn linked closely to Iraq. In this plan regard would be had for minority interests, specifically for those of the Jews in Palestine, even to the point of semi-autonomy. Other Arab-speaking populations would at their own discretion be free to enter a loose political or cultural federation. The President of Syria, Shukri Quwatli, who happens to be a personal friend of Ibn Saud, seems to favor an Arab republic that would conform to the territorial limits set down by Nuri es-Said. This greater Syria would be party to a tripartite federation, including Saudi Arabia and Iraq.

The Catholic nationalist president of the Lebanon, Beshara el-Khoury, and his Premier, the Moslem Riad Solh, must take into account the desires of most Lebanese Christians for an independent Lebanon and the apprehension entertained by the Maronites toward an Arab federation. The Lebanese Catholics, whose outlook is to the West, have a fear—grounded in unpleasant experiences of the past—of becoming a powerless minority in a Moslem-dominated federated state.

Back of the many proposed federation schemes there exists throughout the Arab world a certain kindred feeling that swings to catch every political breeze. No Arab land has neglected to raise a protest over the threatened defeat of the Palestinian Arabs in their conflict with Zionism and the protecting Power. More recently, resounding murmurs of sympathy on the Lebanese independence issue rose from the political haunts of Pan-Arabism in Baghdad, Cairo and Damascus. On that occasion, too, Pan-Islamism spoke through the mask of the All-India Moslem League, urging Britain to give full independence to the Lebanon.

#### ROLE OF WESTERN POWERS

It is common knowledge that Britain was the real power that forced the French to back down last November before the demands of the Lebanese nationalists. When France, after World War I, had become a serious rival in the Levant, Pan-Arabism was smiled upon by the British Foreign Office. Ironically enough, however, the Pan-Arab growth has prospered most from its struggle with England as protector of the Jews in Palestine. Measured in terms of British wartime policy, Pan-Arabism has now outlived its usefulness. Despite Foreign Minister Eden's endorsement of the Arab-Federation idea in March, 1943, the plan to convene a general Arab conference in Cairo in the early part of 1944 did not mature. The present arrangement of a Near East chopped up into independent and quasi-independent sub-states severally opposed among themselves—an arrangement, after all, now most convenient for the real rulers of the region—today seems much more likely to hold out against the dream of a united Pan-Arabia.

For Pan-Arabism, like most ideologies of its breed, bases its appeal on a philosophy of history. Its weakness is the impersonal and intangible character of the Occident, to which it opposes its vaunted cultural superiority. But the exaggerated nationalism of the various national states offers the masses political personalities, the "protecting" Powers, as targets on which to vent their frustrated desires for self-rule. Historical theories may move a numerically weak élite, but the rude masses are stirred to action more by the

presence of British garrisons in Egypt and Iraq and by French forces in Syria.

The phenomenon of nationalism in the Arab world, as everywhere else, is a psychological one. With the rise of separate states in what was formerly one territory inhabited by Arabic-speaking peoples, new nationalities have been born—Syrian, Palestinian, Iraqi, Transjordanian. These national distinctions, aggravated by such annoyances as customs barriers, foster the exaggerated regionalism that is evident today in the Near East. While the Arab substates for more than a generation have been organizing themselves along European lines, their political personalities have been concentrated and intensified. Arbitrary boundaries have become frontiers delimiting national interests and creating zones of friction with neighboring states. Trade restrictions and barriers to migration, distinct currencies and varying economic frameworks, make for rivalries and mutual distrusts detrimental to the Pan-Arab dream of unity.

#### PRESENT OUTLOOK

One may well doubt whether a regrouping of Arabic-speaking peoples is now possible even in southwestern Asia. Despite current Pan-Arab conferences, such as those planned by Jamil Mardam, Syrian Foreign Minister, with King Ibn Saud several months ago, and the pacts at present in vogue among the native rulers of the Near East, personal considerations weigh most heavily in any final settlement among Arab politicians. Thus the Emir Abdullah, British puppet in the Transjordan, had been known for his outspoken pleas in behalf of Pan-Arab unity. But when England proposed a partitioning of Palestine in the late 'thirties, he openly supported the plan, so opposed to what the run of Arabs considered their best interests, because it offered him a larger kingdom and an increase of prestige in his own world. The ordinary Arab ruler of today, faced with a similar situation, would act no differently. Pan-Arabism's staunchest standard-bearers are those who are on the make politically. When in power, a ruler in the turbulent and venal Near East is sufficiently occupied in retaining his place in the political scene. Hence, when a Pan-Arab congress was held at Bludan in Syria in 1937, those present were extremists and malcontents rather than men of authority. The political personalities invited found it impossible to attend; Ibn Saud sent no representative, and even Cabinet members of the various governments who had agreed to come, pleaded illness or unforeseen obstacles.

If, then, political union is ever to be a reality in the Near East, its price will be the abandonment of rights, both personal and national, too rapidly acquired not to be jealously guarded. These peoples of the desert are at root individualists. Their greatest historians have lamented their inability to rise to the dignity of a "social animal." Their very empires were organized and managed by aliens—Syrians under the Omayyads, Iranians under the Abbassid Caliphs. Moreover, even though a political and economic federation could be created in the Levant, still only one-third of the Pan-Arab ideal would be realized, since Egypt and North Africa would still remain aloof.

Nevertheless, though Pan-Arabism is not likely to attain its goal in any predictable future, it remains a force to be reckoned with in the Near East. Thus far the ancient maxim, "Divide and rule," has held down the safety-valve of the Levant's divisions, frustrations and despairs. Perhaps, with a further advance in communications and literacy, Occidental imperialism may have to battle there to preserve its economic gains against an oppressed peasantry and their politically corrupt effendi rulers.

# OPEN LETTER FROM A SOLDIER VOTER

LIEUTENANT (j.g.)

BEFORE ME is the State Election Massachusetts Official War Ballot for Boston, Ward 21, Precinct 5. I am a Naval Officer, Lt. (j.g.) USNR, now stationed at an air base in Florida. I have been home three times in the last three years—and realize how lucky I am, believe me.

In the presence of a patient friend and fellow officer, I have filled out my secret ballot. He has just signed according to law and is now pounding toward the officers' mess in hopes of getting chow before the place closes. I started voting at 4:30; it's now 7:10.

You don't care for whom I voted. My friend doesn't either. We are all fighting for the privilege of not caring for whom each man votes, or what ticket, as long as it's American. Personally, I care very much for whom I vote. I have just spent the best part of three hours trying to pick the men whom I want to rule the country in my absence and perhaps after my return to Ward 21, Precinct 5, Boston, Massachusetts, U. S. A.

I wonder what kind of job I have done? The Boston papers for three years have been shipped to me. One time I received fifteen in one mail. Other times none came for weeks. Infrequently I have heard a radio program from Boston. Letters from home seldom mentioned politics, only love and affection and sweet little domestic woes and joys, and pictures of my wife and baby and her fond grandparents. Once in a while came the news-clippings and pictures of a friend decorated or dead, or both. No politics.

Now before me the ink is drying on my choice of men—men who will rule my family and my friends and my neighbors, and hold in their hands the power to change the bright, loving features of these photographs to frowning, gaping, wide-eyed, horrified crowds running in the bloody streets, caught and projected by a movie camera. I met a number of Free—I prefer to say Fighting—French Officers and enlisted men in Jacksonville in 1942. They showed me pictures of homes, wives, children, sweethearts. When I see newsreels or newspaper pictures of running, shouting, hysterical crowds, I wonder. Are these the people of those photographs carried through four or five years of war in a Fighting Frenchman's wallet? Are these human freaks the inspiration that the Frenchman thinks that he is going to return to soon?

How do I know these men for whom I voted? Only by memory or a snatch of radio speech, a fragment of newspaper. Maybe the honest men of 1941 have turned into crooks in three years. War contracts, labor unions, wages, allotments, rationing, gasoline, meat, black market—maybe they have succumbed to temptation. Maybe I have voted for a gang of crooks. How do I know? How can I know?

And these amendments? How do I know the implications behind the wording? I haven't heard the home town thrash out both sides of the question, the Yes—No of it. All I've heard is the price of beef in Chicago, beer in London, girls in San Francisco, races in Cuba, rubber in Brazil, football, baseball, polo, and fishing, that the ten thousand officers and enlisted men within my earshot and eyesight have talked about for three years.

Today, as division officer, I've signed a stack of ballots for a gang of kids from Georgia—all eighteen, none over twenty. It didn't take them three hours—it didn't take me a full hour to witness and sign all their ballots. None of them was

of rate higher than Seaman First Class. I'm a college graduate, no less intelligent or more than the other officers and men of the service whose parents or ambition financed a B. S. or A. B. sheepskin. It took me three hours to vote—and I'm not satisfied. These Georgia boys voted for the same ideals that I did, and in one-sixth the time.

It's a big world full, now, of Georgia and Massachusetts boys of varying degrees of rate, rank, intelligence and wealth. They are all entitled to a ballot delivered and returned to "Secretary or Other Acting Official of State" by red-lined airmail envelope.

I'm wondering if by lantern-light in some lean-to or Dallas hut some weary kid is voting himself out of a glass of beer in the presence of a yawning "commissioned or non-commissioned officer, not below the rank of sergeant or petty officer in the military or naval forces." I wonder if Rule 2 on my ballot is being obeyed, or if some ward heeler with hash marks or stripes is doing his stuff for the old machine.

And I wonder if Rule 8 can possibly be complied with by the mosquito-bitten, frost-bitten, sun-blistered, wind-cut, footsore, brain-weary kids who probably put X's all over the ballot when they read:

This amendment to the Constitution amends Article XXXLVII of the Amendments to the Constitution which related to absentee voting and adopts in its place a new Article XXXLVII which authorizes the legislature to provide for voting in the choice of any officer to be elected or upon any question submitted at an election by qualified votes . . . etc.

Because who ever read Article XXXLVII? Or had time to in the last three years?

And those blind, crippled absentee voters who had somebody mark their X for them at the hospital not far from here. I wonder if they know that this is why they can't see or walk or vote with their own hands. It's what they fought and went blind for, but they don't recognize it—that ballot. They don't even understand the words—they can't spell them.

It all comes down to this. We'd have a rebellion if we didn't get a chance to fill out these ballots. But only you people at home know who is who. We only vote to keep in practice. Law forbids you or anyone telling us what is what and who is who back there. But you know. Don't hold it against us if we happen to elect accidentally the wrong man for dog-catcher. Because right now most of us are chasing a paper-hanger who claims he was elected to and did accomplish a fair job of mayhem on those kids in the hospital down the road. And there's another one who wasn't elected but took the mantle from his father's royal line—most of my class at Jacksonville got lost air-chasing his voteless but fanatically faithful constituents north from the island of Guadalcanal.

It's a pretty good lesson in life for me. I know now that politicians are necessary. For three years as an enlisted man and as an officer I have looked and listened when my companions talked and read. I am convinced, judging by what they read and what they said, that most of us need politicians to attract us or tell us how to vote.

I just tried to vote independently without the aid of speeches, campaigns, or paid political advertisements, here, in the silence of my quarters in the presence of one witness. It was the hardest job I have ever undertaken. Because I realize too well the price my generation and I have paid for this ballot and how little I can do with my particular prize of war, my State Election Massachusetts Official War Ballot for Boston, Ward 21, Precinct 5. So dearly won, so dearly won.

# WILL GI JOE FIGHT FOR THE HOME?

DUFF COLEMAN

THE IMMORTAL SONG, *There's No Place Like Home*, has greater meaning today than ever before. If you at home should doubt it, ask GI Joe. From the rising of the sun to its brilliant setting, American soldiers, the world over, are working like beavers to get this business of war finished, to quicken their return. Yes, GI Joe wants to come back—back to what? To freedom from discipline and regimentation, to his comfortable bed, to his dog, to his favorite lakes and streams, to his grassy meadows, to the corner drug-store, to his family and friends, to freedom from restraint and training, to the place where he can do as he darn well pleases when and if he so pleases.

Never let it be said, however, that GI Joe contemplates home to the detriment of the prosecution of the war. Far from that. His records on the battlefields of the world speak the truth for him. He is a first-class fighting man and can take his place in any battle array, bringing glory to the country that trained him in the manual of war.

But the GI Joes of this war are somewhat different from the doughboys of the last war. First, there are more of them; secondly, they have been at war longer. This last factor is going to be the turning point in our reconversion of GI Joe. The effect of the military life on the individual is not easily erased. His rigorous disciplinary training has fitted him to be a potent cog in a great machine. He has been trained to act quickly and smoothly, and the teachers are not interested in his motives. Paradoxical as it may seem, this first-class student of discipline is the least disciplined man in the world. "His not to reason why, his but to do or die."

His leisure time is spent in diversified recreations requiring little or no planning on his part. Duty hours are spent in accordance with the plans of superior officers. And his own mental aberrations, while they concern home and his return, are not constructive but rather a panorama of the glorious past which gilds the future with the pigments of recollected youthful pleasures and eventual emancipation from regimentation.

This absence of intellectual initiative may be a far worse plague to this country than the present war. GI Joe, with his taste of the heady wine of adventure and his forgotten mental discipline, can be a problem which will take this country many years to solve.

## RETURN TO DANGEROUS GROUND

The first reaction will be one which many of our modern educators have already condoned—namely, instability of the marriage bonds. The figures show that, in 1940, one marriage in every five ended in divorce; and it is now predicted that the percentage will be even greater after the war.

If two or three out of every five couples break the bonds of matrimony shortly after the war, can we not begin to don sackcloth and ashes as we await the executioner?

I am not attempting to moralize or preach on the horrors of divorce. I am, rather, pointing out a fact that a cancer exists in this nation which can and will consume the whole body. Divorce is a crime against the nation, because it corrupts the family unit upon which the country depends for its aggregate strength. It is not contrary to democratic principles to curb divorce, by and large, and to make stringent laws to offset the evils of separation.

Present legislation in many States of the Union has made divorce as convenient as another cup of coffee. Add to that the blatant cry that war marriages of themselves cannot last because they were born in hysteria and bred on loneliness. Feed all these poisons to GI Joe on his return, and we will soon be a land of forgotten men.

Remember, Joe hasn't been able to do as he likes for a long time; he has forgotten much of his personal mental discipline. Mix with that potion a taste of adventure, stir with the spoon of indifference to marital endurance, and you have the witches' brew which can poison this country faster than the Lady of Endor.

If we are going to be a power to be reckoned with after this war, we should look to our potentialities before we proclaim our platform.

It is only sensible to admit that many marriages cannot and will not last, no matter what the attempt to conserve them. But with the same good sense let us examine our outlook towards divorce in the last few years—the trend of modern thought is towards its acceptance as something inevitable. Half-hearted attempts to resolder the broken chains of matrimony have been made by some barristers at the last minute. This has the same effect as locking the door after the house has been looted.

## WHOSE JOB IS IT?

The time to offset divorce is long before the marriage ever takes place.

That duty is incumbent upon the parents—and apparently they have been sadly neglectful of their God-given prerogative. Parents have an obligation to educate their children to be good citizens. One phase of good citizenship is striving to the utmost for your country's security and its future solidarity. This necessarily postulates a lasting union of man and woman, since the human offspring is the only animal that is not capable of fending for itself until it becomes an adult. To toss children around from father to stepfather, or mother to stepmother at the whim of the divorcing parents cannot impress them with the indissolubility of the marriage bond, or in any way fit them for future domestic life.

Since parents have failed in numerous instances to imbue their children with the dignity of marriage as a career, of necessity it becomes the responsibility of the State to protect its own interests and re-educate them in the principles of duty and allegiance.

Many of our GI Joes fall into this unfortunate category through no fault of theirs. Many more will have forgotten some of the principles upon their return. War does queer things to men. But it is not yet too late.

The time to start this campaign to forge the nation into a solid block of permanent little families is right now. It devolves upon the Government to take over the education of GI Joe before he is mustered out. Inhuman as it may seem, we must start now to impale our fighting men on the sword of reality. Life for them will not be one grand evening of liberty when they return. They still have all the obligations of soldiers towards their country. They must take up the battle on the home front and condition themselves to adversities in marriage with the same spirit with which they accepted adversities in military life. This land of ours was purchased at great price, and the blood of our people saturates the world. Joe saw his buddies die for America. Can we then permit him to forget the carnage and murder by permitting him so lightly to forget his oath to them and us? Yes, indeed, by permitting him to flee, or lay down his arms when the marital state becomes a little

irksome. We shoot deserters in time of war. Can we then be naive enough to stand by and see the very fundamentals of our nation broken by condoning wholesale divorces?

We have the obligation to recondition Joe, and we had better start very soon. There are educators enough with solid principles of ethics and economics to teach our serviceman the proper idea of marriage. The reasons and motives must be laid before him constantly. He must be imbued with a set of working principles which will last him the rest of his life and make for the good of his family and nation. He must learn that winning the peace was not enough—he must also preserve the pieces of his homestead in the face of all obstructions.

#### THE TIME AND THE PROGRAM

Our service man is an apt pupil now: in waiting we may lose the objectives. He has learned discipline; it will not be hard to show him how to carry over that discipline into family life. He must understand that marriage is for the good of the nation as well as the individual.

He became considerate of his fellow men while sharing the same barracks; he learned soon, if he did not already know, that courtesy as well as tolerance and patience towards his buddies was a "must." He has acquired a sense of humor which he must never lose. Would it be too difficult then to train him to use these natural virtues in the prosecution of his marriage?

He must be made to understand that, as the head of the family, he should be unselfish. He must be convinced that differences in marriage arise from variance in character; that his wife is more entitled to her little idiosyncrasies than his buddies in the barracks. She has a character which he is privileged to help her mold.

The fact cannot be repeated to him too often, that he has entered a contract in marriage, and that upon the preservation of every individual contract the nation depends.

His longing for liberty must be tempered with the fact that, in the marital state, liberty is to be used for the good of his home.

He must be convinced that sex is not the alpha and omega of marriage, and that when problems arise in his marital relations he should consult a doctor or a priest instead of a lawyer.

The equality of the sexes must be understood by him; his wife is a fifty-fifty partner, and together they can master any problem.

He must be impressed with the stamina of his forefathers, who looked upon divorce as an evil and on the litigants as pariahs. Their family differences were not aired to a scandal-loving public, but solved by husband and wife and then forgotten. Theirs was a job bigger than their infinitesimal tiffs—to bring a nation out of the family.

GI Joe has been taught to bear up under grueling hardships in time of war. We can make that stamina envelop the entire man, not merely his muscles.

Similar educational arrangements must be planned for the wife at home. Too many women have learned to live alone. The long separations entailed by this war have generated a false independence in wives dangerous to marital collaboration. This must be corrected, and the idea of uxorial and maternal personality revived.

Of course, this is a greater problem to accomplish on the part of women—not because of any reluctance on their part, but because it is more difficult to reach them than a compact army of men.

Yet, if we are really interested, groups of trained lecturers can invade the shops, offices, theaters and social gatherings.

Literature can be distributed, if necessary even from door to door. Call it propaganda if you will, but if we concur in the importance of the preservation of the family, then nothing is too extreme or arduous to daunt our efforts.

The very foundations of our nation are in jeopardy. Can we sit back and observe the termites gnawing through them?

As a world Power we are headed in the same direction as the once powerful Roman Empire. Laxity of morals and indifference to the internal health of our country will soon make us carrion for the buzzards.

Rome was not built in a day, nor did she fall in a day. But when she ceased fighting and sat back to enjoy the rewards of the victor, directly the venom of luxurious selfishness began to atrophy her muscles.

And then it was too late.

Wake up, America, to the dangers that lie ahead. With the same foresight you have used in other emergencies, lay plans now and hurry them into actuality to ward off the plague of a broken nation, sacrificed on the altar of selfishness by the sword of divorce.

## THE WOOD AND THE TREES

JOHN MAGUIRE

NATURAL RESOURCES, once just part of a dry geography lesson, have become a matter of general personal interest since the war began. It should always have been obvious that no nation's wealth can ever actually be limitless; but somehow it is hard to realize that America, the land that apparently had an abundance of everything, does not possess endless reserves of raw materials.

#### WHAT THE INVENTORY SHOWS

Petroleum, iron ore, coal, copper, alloys and bauxite for aluminum are the "mined resources" usually cited as being in danger of depletion, the predicted exhaustion point varying for each. Perhaps the most critical of these is petroleum. Estimates of the life of our reserves begin at fifteen years, and do not go much higher. Coal appears to be among the most plentiful, some experts crediting us with at least 300 years' supply. Whatever quantities of each we may have, inevitably these elements of national wealth will some day be gone, for mined resources cannot be replaced. All we can do is use them cautiously, and try to develop substitutes.

But there are basic resources that need not be exhausted, materials that can be replenished if handled wisely—in particular, wood, newly found to be so versatile.

There is no disputing the fact that our timberlands are being cut faster than they grow new wood; but it is difficult to see how this can be avoided under wartime conditions. In essence, the present conflict is the "rainy day" for which enlightened foresters have been urging us to save timber—and we are lucky to have a supply to meet the gargantuan need.

For each man and woman in the armed forces, 2,000 board feet of lumber are required. Under-Secretary of War Patterson is authority for the statement that a greater tonnage of wood is used in the war effort than steel, surprising as that may seem. Small wonder that the only bomb thus far dropped on continental United States—from a small airplane believed launched from a Japanese submarine off the Pacific Coast on September 9, 1942—was an incendiary plunged into the heart of an Oregon forest.

Important though wood and forest products are to us

now, America's timber wealth may play a more important role in the future, because of the versatility of cellulose and lignin, chief components of wood. Already the three physical essentials of living—food, clothing and shelter—have been experimentally obtained from wood. A diet of sugar, molasses, food protein and yeast—all made from wood waste—may not sound especially appetizing, but it does illustrate the pervasive qualities of wood. A fairly complete wardrobe can be put together from forest products. Rayon inner garments, textiles that blend wood fibers and wool for warmer clothing, shoes with wood soles—all are now on the market. The traditional American shelter, of course, is a frame house; now even its window curtains can be a wood-based, paper-type fabric.

In a pinch, this *Universalstoff*, as the Germans call it, can substitute for many non-replenishable resources that face ultimate exhaustion. Petroleum, for instance, prime mover of our war machine, may yet see some of its jobs taken over by wood gas. The United States Department of Agriculture Forest Service operates a truck on gas generated from wood chips, a mode of power relatively common in Europe. Alcohol compounds also have fuel value. Thirty million dollars for research along these lines was recently authorized by Congress.

#### MIRACLES WITH WOOD

Our wood scientists, with headquarters in the Forest Service Laboratory at Madison, Wisconsin, have contributed their share to the creation of new products. Startling developments here and elsewhere may not be made public until after the war, but the ones we already know of are amazing. Treated with urea, wood may be softened and then twisted into almost any desired shape, even tied in knots. Dried, the treated wood is almost as hard as iron, and it retains its new shape. Sheets of wood soaked with raw resin and compressed are changed into a new substance that looks like wood, but that actually is harder, firmer, heavier and capable of many new uses. Paper treated the same way becomes a product half as heavy as aluminum, but strong as many steels. New timber connectors permit structural use of wood beams far longer than the tree from which they were fashioned, without loss of strength.

In the light of these developments, and of the irrefutable truth that our mined national resources are certainly not limitless, the extent of our timberlands and their probable effective industrial life becomes even more important than it has always been. The duration of our country in its present state may very well depend on how long our forests continue to serve us.

#### LOOKING BACKWARD—AND FORWARD

For more than 300 years we treated our woods as mines, taking out the wealth and giving small thought to encouraging regrowth or furnishing fire protection. The theory that forests should be cleared to create farmland was inherent in American ideas, a basic concept of the woods held over from the days of the settler, to whom the forest was part friend and part foe. For too long the public cared little about what happened to its timberlands; many of the "timber barons" themselves did not realize the ill effects of their "clean-cutting" policies and were genuinely puzzled by the first bitter attacks and the name-calling.

A long-range attitude toward the nation's trees began to appear after the turn of the century. Interest arose in organizing fire-protection programs, in re-growing trees to replace those felled, in utilizing all the parts of the trees cut. Today the evolution toward a system in which replacement trees

will be grown each year to the extent cut yearly is still incomplete, but the encouraging sign is that the evolution is under way.

Who owns the nation's forests? Who is taking part in the program of conservation? Of the 460 million acres of commercial forest, private industrial owners hold more than 202 million acres. Farmers and small woodlot owners control more than 138 million acres; the remainder—120 million acres—is publicly owned, some of it is in the form of National Forests and State Forests, intended for use, and being used today. Since private owners control a majority of the forests, theirs is the responsibility for assuring future growth.

The total commercial forest acreage comprises a woodpile of 1,700 billion board feet of saw timber (1938 estimate), plus an immense but undetermined amount of wood in smaller, growing trees. In 1936-1938, a Forest Service survey estimated a yearly new wood production of 11.25 billion cubic feet, not counting trees under four inches in breast-high diameter. Normally we cut 11.4 billion cubic feet each year, slightly more than we grow. Fire, disease and insects cost our forests another 2 billion cubic feet each year. Thus, we grow 11.287 billion cubic feet and lose 13.463 billion cubic feet annually, an adverse ratio of 1.2 to 1.

Less than fifty years ago, however, the ratio was 2 to 1; we are improving, and the movement is in the nature of a trend. The goal sought is conversion of this annual deficit into a surplus. The war has put a road-block in our way; but in 1942, despite the enormous wood consumption required for construction, shipping and the myriad wartime uses already touched on, we used only two per cent of our timber "capital." The longer the war, the farther into our woods we shall have to cut; but an increasing proportion of this cutting is being done under modern forest-management policies which aid regrowth.

In 1941, State foresters and local agencies checked 153 million acres of industrial forests in 37 States, and found that about 46 per cent of our commercial forest has fire protection and is being managed with a view to continuous production. Another 47.5 per cent is being cut so as to encourage regrowth, but only about half as effectively as it could be. About 6.5 per cent is sterile and contributes nothing to our forest future, having no fire protection or planned regrowth.

These surveys, the most thorough yet made, reveal conditions far from ideal. However, they do indicate an increasing and active awareness of the value to forests of reduced logging waste, fuller utilization of wood, selective logging and other harvesting methods that leave seed sources to restock the land, replanting of burned-out areas and better fire protection.

Progressive forest management now considers itself in the farming business, planning next year's crop—and all the crops of the years to come—even as the present crop is harvested. In some areas, tree farms grow where a generation ago there was a wilderness of stumps. Forest operators realize how much work must be done before timber production will equal consumption, but their plans are laid with that hope in mind.

The best indication of the industry's present attitude is the plan of one West Coast lumber company, whose logging schedule, prepared with the idea of cutting tracts in rotation as the trees mature, is already complete to the year 2000. With this sort of policy, the oldtime theory of "cut out and get out" appears to be a thing of the past—and America's forest future seems to be looking up rather than down.

## LABOR CONVENTIONS

AS the delegates gathered for the sixty-fourth annual AFL convention in New Orleans and for the seventh annual CIO convention at Chicago, they made little effort to disguise their feelings of triumph and jubilation. They knew that the labor vote had been instrumental in reelecting their great and good friend, Franklin Roosevelt. They knew that some of their most intransigent enemies would not be present when the Seventy-Ninth Congress assembled in January. More important still, they knew that more American workers were unionized than ever before in the nation's history. American labor, they felt, had come of age and from now on could and would demand a place in the national councils commensurate with its strength and prestige. The reports of the respective executive boards made this abundantly clear.

But the rejoicing was not unrestrained. On the very eve of the conventions, Economic Stabilization Director Vinson issued an ominous statement in Washington on the necessity of maintaining present controls over the cost of living. This seemed to preclude any wholesale revision of the "Little Steel" formula, such as organized labor had been demanding for months.

The delegates were worried, too, over the growing trend of anti-labor legislation in the States. Although the anti-closed shop amendment to the California constitution was badly beaten, similar amendments were adopted in Arkansas and Florida. Perhaps the Supreme Court would hold these amendments unconstitutional but, if it did not, a pattern had been set which would surely be followed elsewhere.

These new difficulties were added to old problems still unresolved. The AFL has not yet found a way to deal with lawless affiliates which hurt its good name and the good name of all organized labor. It persists, also, in condoning a species of racial discrimination which makes a mockery of democracy. In the CIO an uneasy truce continues to exist between the straight trade unionists and the Communist Party-Liners. The latter were frankly delighted over the course of the recent election campaign, for the exaggeration of the Communist issue played right into their hands. From now on the anti-Communists in the CIO will find it more difficult to combat the machinations of the Browderites. They will be met at every turn with the old Communist cry of "Red baiter"—a stale epithet which gained new and embarrassing connotations during the election. It will be harder now to laugh it off.

With regard to another old problem, perhaps the worst problem of all, it would be more tactful to let labor speak for itself. After noting that there had been no meetings during the year of the "peace committees," and accusing the CIO of following a "destructive policy," the AFL executive committee report continued:

In the meantime, division, discord and disunity prevail within the ranks of labor. The situation has grown worse, and confusion, distrust and bitterness have increased. We fear that if this situation continues, the working people will pay heavily and suffer greatly, because unity, solidarity and cooperation have always been the chief assets of labor.

The CIO executive committee remained silent on this scandalous situation, but President Philip Murray, incensed by the AFL statement, dismissed it with harsh, fighting words. Unity seemed farther away than ever.

In dealing with this and other problems, the delegates appeared somewhat obsessed with the idea of power, perhaps because the election revealed for the first time the full

strength of organized labor. At any rate, there was enthusiastic agreement to continue and expand the political activities which were so successful during the recent campaign.

The wisdom of this emphasis may well be doubted. While political action is effective and necessary under contemporary conditions, it can never guarantee the future well-being of organized labor as long as organized labor remains structurally weak and disunited. Political action supposes that the most dangerous enemies of labor are without, whereas in all truth they are within. What is needed today even more than political action is a new determination to extirpate the abuses which infuriate the public, and to find some solid basis for unity and solidarity. There was not enough talk about these essentials at Chicago and New Orleans.

## RESISTANCE GROUPS

INTERNAL ORDER in the liberated countries behind the advancing Allied lines is obviously a matter of supreme interest and importance both to the governments and peoples of those countries and to all the other United Nations, whose speedy success at arms depends in no small measure on that behind-the-lines security.

If this be true, then it becomes almost an impossibility not to question the good faith of Russia in her present strong criticism of the efforts of the governments of France and Belgium to effect the disarmament of the resistance groups. Both Premier Pierlot and General de Gaulle have succeeded, for the time, in persuading these groups to turn in their weapons. In Belgium, this persuasion took the form of a pledge from the resistance groups to the Allied Supreme Command. This Command, then, stands behind Premier Pierlot—to such an extent, indeed, that it is prepared to use force, if necessary, to prevent open and armed resistance.

But here Russia, through its official organ, *Pravda*, steps in and bitterly castigates France and Belgium for doing what quite obviously all the United Nations, save Russia, want done. If this is not a public incitement to disunity among the United Nations, what is? For it was not done through confidential and diplomatic channels, but in the pages of a widely-read and influential journal.

Why does Russia oppose the disarming of the resistance groups? We need not guess; she has given the reasons. With these bands disarmed, says the USSR, the weeding-out and extirpation of "Fascist influence" will be delayed. This reason has been promptly echoed by the Communists in Europe, notably by Jacques Duclos, secretary of the Communist Party in France, who, quoting the statement made by the Minister of Foreign Affairs, Georges Bidault, that "France is having a revolution by law," disagrees and says: "It is not the law that makes revolutions but revolutions that impose their law."

There we have it. Most of the United Nations—and certainly the Supreme Command in Western Europe—want first the law and order under which necessary changes and adaptations may be worked out; the Communists certainly and—to all appearances—one nation that numbers herself among the United ones, want continued turbulence and lawlessness until some revolutionary "laws" emerge.

That may sound like a harsh contrast. But in the face of the current facts, what other judgment can be rendered? These unilateral pronouncements from Russia, totally with-

out consideration for the interests of both military necessity and the other United Nations, can certainly give no other impression than that fishing in troubled waters is still a popular tactic.

## UNITY

EVERY MORNING thirty-five million men, women and children of all classes, races and nations pray "in union with the Holy Sacrifice of the Mass throughout the world." They do more than pray a morning prayer. They make their entire day a prayerful offering of all their "works and sufferings of this day." They pray not only for themselves but for all the thirty-five million joined with them in the Apostleship of Prayer. They pray "for all the intentions" of the Sacred Heart of Christ. And that means they pray for the good, temporal and eternal, of every man, woman and child in the entire world. More completely still, if these thirty-five million people understand their Morning Offering, they are uniting their whole life with the life and the death of Christ in the work of Christ. They are making of their lives, as Christ made of His, an offering to God for the peace and salvation of the entire world.

O Jesus, through the Immaculate Heart of Mary, I offer Thee my prayers, works and sufferings of this day in union with the Holy Sacrifice of the Mass throughout the world for all the intentions of Thy Sacred Heart, in reparation for all my sins, for the intentions of our associates and in particular for the intention recommended by our Holy Father.

For a hundred years this prayer has been recited and lived by ever-growing numbers. Its composition took place a hundred years ago during the peak of the era of individualism—economic, national and even spiritual. Today the trend of the whole world is toward a greater understanding of the social oneness of men and nations. Within the Church the great emphasis of recent years is on the social, more complete aspects of Catholicism: the Mystical Body, Sanctifying Grace, the oneness and universality of the offering of the Holy Sacrifice, the obligation of the lay apostolate as well as the obligation of personal sanctification.

All these doctrines are deeply and simply expressed in that little hundred-year-old prayer. The writer of it must have been not only completely Catholic but prophetic in his Catholicism. Only God knows the part this single prayer of the apostolate of prayer may have played in turning the minds of people and scholars alike to a more complete understanding of our Catholic oneness.

All of us, however, can understand the influence of thirty-five million lives united in prayer and sacrifice. All of us joining this crusade of prayer and sacrifice could be the most powerful influence at work in the world for the peace and unity of all mankind.

On December 3, the Feast of Saint Francis Xavier, the Apostleship of Prayer completes one hundred years of world prayer and world service. The present state of the world does not permit a celebration on a scale that would be appropriate. This lack of external celebration is all the more reason for a deeper and wider consecration to the ideals of the Apostleship, to prayer, to work through prayer, to sacrifice, to union with Christ in the Mass, and through Christ with all men.

## RELIGION IN EDUCATION

IT WAS A SAYING of Charles Péguy that the movement for de-republicanizing France was profoundly the same movement as the movement which de-Christianized her. Signs are abroad that a similar conviction is beginning to grow upon Americans with regard to democracy. They are asking whether a people that has ceased to believe in the Christian way of life will continue long to believe in the democratic way of life; whether the city of men can remain strong with no help from the city of God.

Particularly are parents asking these questions of those responsible for public education. The answers they receive from educators are various. While there is a good deal of agreement that the nation has become in great part de-Christianized and that this may be injurious to our democracy, there is only disagreement on what should be done about it.

Three serious misconceptions lie at the base of this disagreement. First is the fiction that the neutral, a-religious, purely secular public-school education is *the* American system *par excellence*. Everyone who reads history knows that the private, dominantly religious school came first, and that the secularized public-school system was a product of the latter half of the nineteenth century. The second misconception is that "separation of Church and state" means separation of religion from the state, and hence from state-supported schools. Thirdly, there is the false and inequitable principle that it is un-American to contribute public money to the support of any but secularized public education.

Laboring under one or all of these misconceptions, leaders of public education have never faced the problem of religion in education squarely and fearlessly. Most of those who admit the need of religion in public life maintain that this is the business of the churches and that it is unfair for the churches to expect the schools to compensate for their failures. The stand taken by a great many is that the public schools, by teaching character-education or "spiritual values" or good citizenship, are giving sufficient care to the religious needs of their pupils. There are a few who concede that what the public schools offer in the way of character-education or spiritual values is wholly inadequate, but that under existing conditions (*vide* the three misconceptions) no more can be done—no more, at least, than to encourage pupils to take advantage of "released-time" religious instruction or of Sunday-school classes.

However, none of these measures touches the heart of the problem. What must be realized first and foremost is that any distinction between "secular" and "religious" education is false. A purely secular schooling is fundamentally uneducational. In the debate on the school question in England last Spring, the London *Times* put the point admirably: "The truth, of course, is that religion must form the basis of any education worth the name, and that education with religion omitted is not really education at all." When this cardinal point is more widely acknowledged, when more and more parents become thoroughly convinced of it, the logical step will be to put private ("religious") schools on a footing of complete financial equality with public schools. In 1920 this was done in Holland, and it gave almost universal satisfaction. One of its results is significant: the secular state schools rapidly declined in numbers. This may be read as a warning to die-hard secularists in the United States. The people may rise up in a day not far off and denounce the secular school as un-American. By depriving youth of their spiritual heritage, it has endangered the foundations of our democracy. If public education of its nature must be purely secular, it is time to dethrone it as *the* American institution.

# LITERATURE AND ART

## A NOTE ON MAUGHAM

KEVIN SULLIVAN

IT HAS BEEN the fashion for some time past, especially in Catholic reviews and criticism, to treat Somerset Maugham with off-hand, usually back-of-hand, condescension. The attitude is unjustified; it is not merely weak criticism, it is weak Christianity. One must be able to disagree with a man—and there is adamant disagreement with much of Maugham's shabby view of life, cut from the uneven pessimism of Schopenhauer and patched with the purple cynicisms of La Rochefoucauld—and yet permit his literary virtues to be weighed against his defects.

In Maugham's case it is time the scales were corrected and the critical balance restored. Blind or blanket disapproval is itself a defect and a weakness, often enough an indication that the critic is not sure of his own position. This is true whether the author considered be of major or minor proportions. Maugham is no giant, but neither is he so insignificant as to justify condescension, much less neglect. He has been the object of both. While there would be no excuse now for whitewashing Maugham, the attempt ought to be made to clear the ground for an eventual re-evaluation.

This is particularly true when one considers, even cursorily, Maugham's odd yet enviable career as a professional writer. Like Shaw, he is taking an unconscionably long time to die, yet unlike him his longevity seems to be confusing his literary identity. Twenty-five years ago the critics had him neatly labelled "competent" and tucked safely away among the more brilliant minor dramatists of the early twentieth century—somewhere possibly between Wilde and Noel Coward. Then, through no fault of their own, they discovered he was something of a novelist. As such he had been little known till Theodore Dreiser in the *Nation* belligerently called attention to *Of Human Bondage* and rescued that novel from the oblivion of its English audience. Alexander Woolcott, it will be recalled, was to do a similar service for Hilton's *Good-by, Mr. Chips* and, as the popularity of Mr. Chips won wider acclaim for the earlier and more deserving *Lost Horizon*, so the sudden popularity of Maugham's *The Moon and Sixpence* in 1919 attracted further public attention to his greater novel published four years previously. Criticism, as sometimes happens, followed popular taste. For almost a decade Maugham was something of the critics' darling, though at times he found himself wryly amused by their insistence on his "competence"—an easy substitute for "polished mediocrity."

But the critics, with vermicular inconstancy, turned. The brilliant, shuttling iconoclasm of *Cakes and Ale* was a delight and an outrage. The critics themselves gave it a quick *succès de scandale* in their oddly sentimental haste to defend the memory of Thomas Hardy who, they alleged, was parodied and profaned in the character of Edward Driffield. Maugham denied the charge but could not deny the similarity. It was a long time before the critics, perhaps in the cooling of their Hardy enthusiasm, could bring themselves to forgive Maugham for "hitting below the shroud." His importance in the literary *haute monde* declined. To Maugham, who had small patience with pretense, it was small matter. Actually his royalties increased. The critics then, marking the quantity more than the quality of his

contributions to "popular" magazines, shrugged him off as a mere pot-boiler. In his villa on the Riviera Maugham could afford to be patient with this callous sentimental brood who thought of art in terms of Rembrandt's attic or the bluster of Union Square.

He left France a cannon-shot ahead of the *Wehrmacht*. He was by that time an old man and his escape, as he narrated it, was a rather nasty, trying business. One might have expected, on his arrival in America, that he would change his linen and retreat to some decent little farm in Connecticut, there to wait out the liberation of his adopted corner of Europe or a graceful leisurely demise. Instead he shouldered his ancient way onto the already crowded American literary scene and won himself renewed, rather loud applause. There was an element of the ridiculous in this burst of fresh popularity. He wrote profusely. His face—the face of an intelligent, irascible, slightly avaricious old man—began turning up in the picture magazines. He criticized art, literature, life—for a price, which he named himself; he posed his old bones among the sylphic debutantes of Long Island beaches; he was reputed the highest-priced author in the market. It was a little fantastic. Then, at the dry arthritic age of seventy, he wrote a pseudo-novel of fly-catching mysticism that has pushed its way to the front.

And yet all this latter-day folderol produces an impression of Maugham no more accurate than the dramatic criticisms of twenty-five years ago that had him pigeon-holed among the virtuosos of light comedy. And because he has not been gracious enough to die at a respectable age, the critics have been hard put to it scratching out and rescribbling definitive epitaphs for his literary tombstone. But Maugham is obviously very much alive, and actively defies that critical fossilization which might enable a later generation to decide that he was thus and so. Indeed, it is doubtful whether the Maugham imprint will be found very marked or significant when our literary substrata are spaded up by future historians of literature. But neither does that mean that he is not important now—not certainly as a profound thinker or novelist of major proportions, but as a highly skilled craftsman who is respectfully, almost humbly conscious of his art and its limitations.

A just estimate of Maugham demands a realization of his "professionalism" and all that it implies. It is not so long ago that writing was considered a moderately exclusive profession. Today it is wide open to anyone who happens to own a typewriter—ex-ladies of burlesque, housewives, Hollywood comedians, an indefatigable and undiscouragable host of amateurs. Bennet Cerf, who ought to know, says books will soon be "a flounder business rather than a caviar market." To Maugham, writing was and is a livelihood, a vocation not an avocation. It is a serious business not only because of its intrinsic dignity, unrecognizable to many leisured or lazy amateurs, but because it means bread, butter and independence. This may not be a very high-minded or "arty" consideration but it is an extremely practical and sensible one. It imperils talent only when the writer lacks professional integrity or good sense. Maugham, whatever else his faults, is well supplied with both. He never sold out to a "cause," he never deliberately wrote down to an audience nor interpreted the *vox populi* as the *vox Dei*.

He has certainly, as who has not, the defects of his qualities. He stands outside of things—sometimes giving the unhappy impression of disinterested aloofness. He is reserved

to a fault. Excepting *Of Human Bondage*, there is less autobiography in his work than in any comparable contemporary. His relation to his characters is that of an impersonal god; he creates them, understands them perfectly, but cannot allow himself the luxury of full human sympathy with them. From his ersatz Olympus he comments on their antics and perversities, the endless series of ridiculous lusts and febrile illusions that perpetuate human stupidity, but he never descends to become one of them. Even when he appears in the first person, as in *Cakes and Ale* or *The Razor's Edge*, it is in the role of a commentator, a disguised deity, not an incarnate one. This natural reticence inhibits the intensity if not the scope of Maugham's work; he writes from a familiar level of the mind, a well equipped mind, not from the depths of the heart. For this reason it has been possible for him to become an accomplished writer, but not a great one.

His artistic objectivity is not merely a matter of temperament. It derives historically and more remotely from Flaubert, more immediately from Guy de Maupassant upon whose "little masterpieces" Maugham consciously modeled his own short stories. Concretely, Flaubert's influence meant the anathematizing of propaganda and didacticism. The function of a writer, as Maugham understood it, was primarily entertainment, but entertainment on an intellectual rather than an emotional level. This explains why Leftist criticism, dominant during the last decade, ignored him as hopelessly bourgeois, a rough English equivalent of Thornton Wilder, an antithesis of Upton Sinclair. To the gentlemen on the Left the serious or significant writer must have a chip on the shoulder. Maugham preferred coin in the pocket.

Maupassant's influence was more pertinent and gives completer understanding of Maugham's method and fictional ideal. And it is at this point that he may be focused into proper perspective and seen in correct proportion. By the time Maugham began to write, the short story had already bifurcated into patterns established by Chekhov and Maupassant. The latter, with a Frenchman's sense of form, constructed his stories along a tightly knit series of incidents refined to a deliberately achieved tension that snaps off in a sudden and often surprising end. By contrast, Chekhov's stories seem to have no pattern at all. They are as casual as the men and women of *The Cherry Orchard*. Inconsequential things are done and said, crises approached and shunned, climaxes averted. He does not so much tell a story as create a mood or sense of the fluidity and perplexity of life. This "slice-of-life" technique was early perfected by Katherine Mansfield; Farrell, Saroyan and company have just about exhausted it. If the *New Yorker* may be used as a norm, the trend at present seems to be away from Chekhov. John Cheever's stories are hybrids, not quite one or the other; Brendan Gill has returned to the Maupassant pattern. In point of popular taste, this latter type has a more natural appeal, for ordinary people still prefer a story to be a story rather than a study in lavender or an analysis, however subtle, of the libido.

Maugham is unsurpassed in this category. Granted that his work has not the matter or scope of major literature, still in this deliberately chosen minor role no one since Maupassant himself has turned in a more flawless performance. Space hardly allows an analysis of any of his stories; further, what is important is not so much their content as the finesse with which they have been constructed. "I like a story to have a beginning," Maugham writes, "and a middle and an end. I have a weakness for a point." Commendable weakness. Lucidity without jejeuness, by no means a universal

quality in contemporary writing, is one of Maugham's chief assets. He has never written an obscure sentence and hardly ever an imperfect one. He has a bourgeois respect for English grammar and traditional reverence for the function and meaning of words. Still he can be plain without being dull—as he can be wrong without being dishonest. If he has not always seen things as they are, he has recorded them exactly as observed. It would be excessive to demand more.

As a critic, he is not a formal critic; but his prefaces, "autobiography" (which is nothing of the sort) and travel books are filled with intelligent and civilized observations on men and letters, and his anthologies are of a definitely superior caste. He employs his highly flexible instrument of style with equal grace and effectiveness. It is amusing that some zealous devotees of literature should bemoan the lost cadences of the Bible and Cardinal Newman (whom Maugham greatly admired, together with Dryden and Dean Swift) when they have before their eyes the unpretentious, unadorned plain style of Maugham, who, as a stylist, might very conceivably elicit the approval of Newman himself, so much more generous and unprejudiced than many of his admirers.

This strict simplicity of Maugham's style, the economy of language that allows no word to be wasted and no ornament to be tolerated for its own sake, was no felicitous accident in his case any more than it was in Maupassant. The latter spent a seven-year apprenticeship under Flaubert before he considered his style sufficiently cultivated for an effective career as a writer. On Maugham's own authority it is known that even after his professional success, he spent two to three hours daily *practising* composition. It might profit ambitious young writers of today not only to study the results more closely but to consider, with an eye to imitation, the patience and industry that produced them. From Maugham they will learn that the talent for writing is more than the desire to write, that the *divinus afflatus* is an imponderable and improbable element, and quite ineffective anyhow without serious, painstaking preparation.

Particular consideration of Maugham's content has been deliberately avoided here, not because it would have to be excused, but because the excuse would be pointless. The attempt has been to discover those values in Maugham that might possibly go unrecognized under the burden of prejudice. That prejudice, morally speaking, might be very well justified, but it should be recognized as prejudice, not critical judgment. Certainly Maugham was at a time a self-confessed cynic and pessimist, but to his credit he is also an anti-romanticist and anti-sentimentalist. He anticipated a certain brand of criticism when he wrote in *The Circle*: "People are so unused to truth that they are apt to mistake it for a joke or a sneer." Maugham is not always sneering. Anyone who has read *The Summing Up* will recognize an intelligent but unfortunate character who was implicitly pledged to the destruction of stupidity, which is an honorable pledge, while yet incapable of recognizing truth.

A contradiction, yes. But with Whitman, Maugham will admit he is contradiction. It is his failure as an author and perhaps his tragedy as an individual that he was never able to reconcile the contradictions he found in himself and the world outside of him. His occasional and inevitable lapse from a moral code which he could not bring himself to believe in—which lapses he has latterly regretted—should not obscure his consistent stylistic excellence, his simplicity, liveliness and, above all, his readability, which is the chief merit of style. For a man can only write as he must write, which is the truth behind Buffon's classic definition: *Le style, c'est l'homme*.

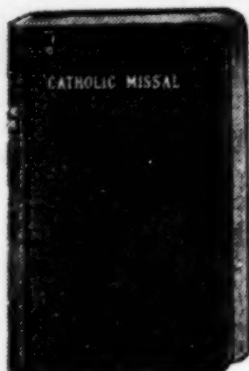
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**BOOKS**

**ALMOST MAXWELL HOUSE COFFEE**

BUFFALO COAT. By Carol Brink. The Macmillan Co.  
\$2.75

VAGARIES OF PUBLISHERS will always continue to  
intrigue me, I suppose. Almost simultaneously with the re-  
lease of the atrocious *Forever Amber*, the same firm pub-  
lished another novel which is, at a conservative estimate,  
about three hundred per cent superior to that cheap Restora-  
tion melodrama. This second book has in it all the makings  
of a wonderfully warm and humanly tragic drama; it has  
deep and sympathetic penetration into its characters; it has  
quiet humor and naturalness in its dialog; it is well con-  
structed. Yet it has got very little publicity; I doubt if any  
of my readers will have heard of it. But *Forever Amber*—  
it marches!

Carol Brink has written her novel about a doctor and his  
wife in a little Idaho town shortly after the homesteader  
days. Doc Hawkins is a bluff, insensible, lovable but irritat-  
ing man who has never quite understood, though he loves in  
his off-hand way, his quiet and serene-souled wife. A French  
doctor comes to the little town and becomes Doc Hawkins'  
assistant; his wife had died in childbirth, and between him  
and Anna Hawkins there springs up a deep understanding  
that becomes love. It is a restrained and delicately mature  
attraction, and the author treats it with truly spiritual in-  
sight. Dr. Duval's little son comes to join him, and hearty,  
unthinking Doc Hawkins wins him away from his father  
all unintentionally.

Set against this major theme is the secondary one which  
many will think the main interest of the story. It concerns  
the tragic love that develops between the English doctor  
who settles down in town as a rival to Dr. Hawkins, and  
Jenny Walden, the daughter of the minister. In Dr. Allerton's  
home—for he is married—it is the wife who is the  
un-understanding one, and his passion for Jenny, fought  
against for a while, overpowers him at last and they go  
away together and end their troubles by suicide.

The motif of the story is the contrast between two love-  
less marriages. Love and understanding and a kinship of  
spirit come to each of the married ones—to Anna and to  
Dr. Allerton; the one is able to recognize it and to be truly  
and reservedly thankful; the other cannot manage to accept  
it without being overmastered.

But it is here, in the being overmastered, that the author  
commits an unpardonable literary sin, I feel. We have not  
been prepared for this solution. Dr. Allerton has been  
throughout the strong, self-controlled man; he is a devout  
Christian; he values honor highly, and the tragic and cow-  
ardly solution evolved for him is simply not in character. In  
addition, there is thrown around the suicide pact an aura of  
rightness that is definitely and quite deliberately attractive.

Moreover, the serene and deep-natured Anna, returning  
from the suicide scene with the minister, Jenny's father,  
delivers herself of some silly remarks about Heaven and Hell  
and future life which, again, are totally out of character.

Here, then, is what bade fair to be a most capable and  
sensitive novel coming a cropper all in the last fifty pages  
or so. The tragic death of Doc Hawkins and the little boy,  
on the other hand, is fully motivated and hence acceptable.  
Even with its obvious defects, however, the publisher would  
have been playing fairer with the reading public had he  
spent on this novel one-fourth of the advertising budget he  
has devoted to broadcasting bawdiness.

HAROLD C. GARDINER

**IMPERATIVE FOR TEACHERS**

FREEDOM THROUGH EDUCATION. By John D. Redden  
and Francis A. Ryan. The Bruce Publishing Co. \$2.50

IN APPLYING the basic truths of a Catholic philosophy  
of education and some of the truths of theology to the ques-  
tion of the Four Freedoms, the authors have made clear the  
general norms for understanding and fostering the true free-  
dom that must be brought about through education. *Freedom  
Through Education* is a definite and concrete contribution

to proper thinking about the true meaning of freedom of expression, freedom of religion, freedom from want and freedom from fear.

In a concise—but not always precise—way they have shown the extent and the limits of each of these basic freedoms that are so much discussed. Perhaps the greatest fault of the book is that they did not go far enough and show more in detail how these philosophical and geological bases of a sound education should be applied. If the authors had done away with some of the unnecessary repetition and shown just how these sound principles should be made workable in school and classroom practice, they would have advanced our educational thinking another milestone in the proper direction.

Discussing "The Meaning of the Four Freedoms," "The Bases of the Four Freedoms," "The Four Freedoms and Democracy" and "Implementation of Freedom," they have shown that our new social order must necessarily orient itself upon the proper Christian concepts of the nature of man, and man's relation to God and to other individuals and society. The co-authors are to be especially praised for insisting on the proper place of religion and of the *theological* bases of education that will properly implement our Four Freedoms. But a notable omission from a well selected bibliography, especially dealing with the matter of the second chapter, is the recent work by the late William J. McGucken, S.J., *The Philosophy of Catholic Education*, published by the AMERICA Press.

Although a truly democratic way of life should be Christian, a dangerous tendency is to be noted in this book of identifying the Christian way of life with the democratic way of life, to the exclusion of all other forms. Though not explicitly stated, this is at least implied, or could be very easily gathered from statements in the Introduction (page viii), and on pages 87, 97 and 110. I also believe it is a lack of preciseness to state that: "... It is against these false ideals and practices that the United Nations are fighting" (page 3), when the false ideals mentioned are the philosophies of Communism and Totalitarianism. Some qualification seems necessary. Not all would agree with the statement made on page 149: "It should be emphasized that education for the Four Freedoms must be essentially formal."

Aside from these correctible unqualified statements, the book should prove of great use to educators and all who are in earnest about bringing about true freedom through education.

E. J. FARREN

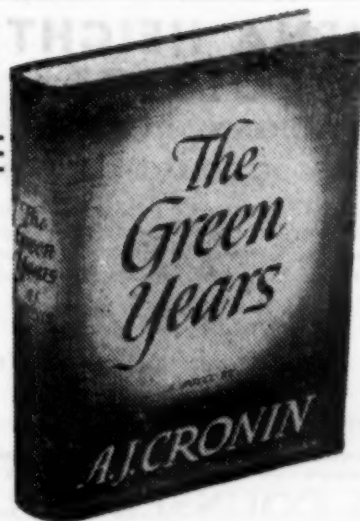
#### COLORFUL CATHOLIC MARYLAND

MARGARET BRENT: ADVENTURER. By Dorothy Fremont Grant. Longmans, Green and Co. \$2.50

MARGARET BRENT'S was a stout heart, the heart of a pioneer, of an adventurer and of an apostle when she left England and hied her way across the stormy Atlantic in a tiny vessel to the unknown shores of Maryland, dreading the fierce Indians, not knowing what might await her and always with the fear of persecution, the rope and the rack hanging over her head as a Catholic in the penal days.

But it took also a fairly stout heart for Mrs. Dorothy Fremont Grant to embark on telling the story of Margaret Brent. The early history of Maryland is a difficult scene to chart. There are delightful green islands in that history, bits of human nature which have come down to us through the dusty archives and a few scattered pieces of correspondence. We know just enough to be tremendously tantalized. We would so dearly like to know a whole lot more about these colorful persons, about Captain Cornwaleys, about Leonard Calvert, about the Hawleys and Fenwicks, the Brents and the rest of these vigorous people. They so boldly and so hopefully attempted a peculiarly English kind of utopia, and were so eager to grant as well as to claim religious freedom. They were kindly and charitable, but as individuals they had very definite opinions of their own, and they have been the subject of historical controversy for a couple of hundred years.

However, Mrs. Grant has done a noble job. She has resurrected early Catholic Maryland. There have been all sorts of attempts to evade the lesson of Catholic Maryland, to whittle it down, to explain it away, to decry its idealism, but



Dr. A. J.

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the story is there just the same. A particular virtue of Mrs. Grant's story is that she brings home to you in such a peculiarly gripping way the contrast between the high ideals and hopes of the first colonists and the bitter reality which a couple of decades clamped upon them. The story moves on inexorably and one feels how hard, how bitter it all must have been. There has been too much sentimentality, tinged with antiquarianism, for us to realize how sharp and fateful were those days. She has made a real character out of Margaret. Possibly the crucial question of Margaret's virginity may be somewhat differently interpreted. I have an idea that Margaret Brent took a vow of virginity from less romantic motives and more directly and simply as a religious vocation. In other words, she simply wanted to be a nun, but there was no nunnery, no convent she could enter.

Those of us who have explored that fascinating old book, *The Archives of Maryland*, will appreciate the deft way in which Mrs. Grant has woven its various entries into her story, even to the dead governor's old account books. She has recaptured much of the atmosphere. I wish she could have brought in a little more of the atmosphere, too, of the old missionaries. They appear edifyingly in the story but they seem a little stiff and distant. They were colorful characters and were closer to us than they seem in her narrative. However, she has brought back the lady of St. Gabriel's Manor to life in an agreeable and distinguished style. The Catholic reading public owes her a debt of gratitude. She herself has paid a long owing debt to the sanctity, the heroism and the romance of those early Maryland days.

JOHN LAFARGE

A CENTURY OF HERO-WORSHIP. By Eric Russell Bentley. J. B. Lippincott Co. \$3.50

IN THE ACKNOWLEDGMENTS printed at the end of this volume of essays, we read that an earlier version of the present book was a doctoral dissertation and was awarded the Porter Prize at Yale for the best piece of writing of general human interest. To those who want to read an account of nineteenth-century heroics, done as a piece of "general human interest," the essays are recommended. Yet some clarification must be given to this opening of ours.

The book is general in more than one sense. A page that carries such views as "Mann is a reactionary. The democracy he defends is nineteenth-century democracy, the democracy of the Republican Party" . . . "Democracy has not liked the artist, and the artist has not liked democracy, for culture in the narrow sense of the word has always been aristocratic [a too obvious tautology], and the disappearance of aristocracy [not at all connoted by democracy] meant that the artist was left stranded" . . . "We cannot always be pre-occupied with journalists, even though their influence is in inverse proportion to their merit" . . . "Carlyle, Nietzsche, Lawrence, Spengler, George . . . are ambiguous figures, all thesis and antithesis, but if from the shifting dialectic one can reach a synthesis the effort will not be vain [all on page nine]"—such a page warns us that we must expect pyrotechnics rather than thought-direction. This is a volume of scintillating sentences. It will have its hour.

W. EUGENE SHIELDS

FOREIGN INFLUENCES IN AMERICAN LIFE. Edited by David F. Bowers. Princeton University Press. \$3

"WHAT IS America?" is perhaps a question more often asked since the beginning of the nation's present crisis than ever before. *Foreign Influences in American Life*, second volume in the "Princeton Studies in American Civilization," is a rather academic attempt to answer that question from the angle of the native-immigrant impact and interaction, so characteristic of the American melting pot since it first began to boil.

Mr. Bowers, director of the American Conference at Princeton University, has edited the contributions of no less than seven noted writers, historians and professors of economics and sociology. The subjects covered by these papers range from the consideration of impact itself to a treatment of Americanization, ethical, political, ideological and esthetic interactions. Their authors, however, for the most part, have been content with a mere static analysis of the problems, and offer little by way of solution or criticism. Thus, the volume contains disappointingly little in regard

to the big racial clouds which, in the minds of so many, hang distressingly low over the American scene. Likewise, Editor Bowers himself, in the course of his attractive analysis of "Hegel, Darwin and the American Tradition," clearly indicates that the philosophical upshot of these alien ideological impacts, in the form of John Dewey's instrumentalism, is opposed to the American tradition of dualism and the individual; yet he goes no farther than to conclude weakly: "Whether this new attitude is to be welcomed or deplored and whether it will finally succeed in supplanting the more traditional American attitudes completely, are questions falling outside the proper scope of this paper" (p. 170). Yet this paper, as well as the others, represents material presented to the undergraduate conference of the Princeton Program of Study in American Civilization a year or so ago.

Frank D. Graham, Princeton economics professor, summarizes interestingly enough the "Ethnic and National Factors in the American Economic Ethic," but a number of his asides will seem too glib and generalizing for many. He states that the Nordic tribes, the English, the Northern Irish, some Germans, the Scandinavians and the Dutch, have not found Catholicism congenial, because Catholicism, being essentially authoritarian, stands only among peoples "predisposed to an authoritarian social organization." The author of this paper seems little mindful of the fact that for the greater part of their Christian history all these peoples have been Catholic and, indeed, that during those centuries they felt the first stirrings of political democracy. An illuminating footnote tells the reader that the "early Christian church was, of course, democratic or even communistic," and later, with its acquisition of power, evolved a hierarchy and caste system (p. 69).

A careful reading of *Foreign Influences in American Life* will be well worth the while of the academic and the scholarly, to whom, rather than to the general public, this collection of collegiate précis makes its most direct appeal. The set of papers is followed by 79 pages of very valuable bibliographical material.

FRANK FADNER

**WAR IS MY PARISH: Anecdote and Comment Collected**  
by Dorothy Fremont Grant. The Bruce Publishing Co.  
\$2.25

IS HUMAN INTEREST enough to make a book worthwhile? If your answer to this question is a qualified "yes," you will find yourself in a mood similar to mine as I read *War Is My Parish*. Accounts of the devotion and courage of our Chaplains serving with the armed forces on all fronts are poignant and thought-provoking when presented singly; when a cross-section of them is chosen and published in book form, the effect on the interested reader is overpowering. The compiler experiences this tremendous emotional uplift resultant upon the realization of another's goodness and excellence, and it is this realization that first gave Mrs. Grant the impetus for her compilation. To preserve the vitality and urgency of events themselves, she has transferred newspaper accounts and personal letters directly into the matter of the book. Such a practice lends even greater authenticity and sincerity to the work.

If your answer to the question is flatly "no," you may be irritated by a tendency to exclaim and moralize rather than let the duties and deeds of the Catholic Chaplains speak for themselves.

The book was good for me—for my pride in our priests and soldier-apostles, and bad for me—for my smugness about the war.

ADELE V. CASEY

REV. THOMAS O'SHAUGHNESSY, S.J., spent several years in the Near East as a student, during which time he often discussed national aspirations with his native fellow students.

DUFF COLEMAN, now a Lieutenant in the U. S. Navy, was for eight years active in Catholic Youth Organization in and around Chicago.

JOHN MAGUIRE, who has long been active in the interests of forest conservation, lives in Washington.

REV. FRANK FADNER, S.J., is a professor at the University of Scranton.

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## THEATRE

**HARVEY.** Between chortles, while one is watching the new success, *Harvey*, at the Forty-Eighth Street Theatre, one wonders a bit what Brock Pemberton, the producer, and Antoinette Perry, the director, would have done with the play if Frank Fay had not been available to play the leading role.

There may be someone else who could have played it, but I can't think of anyone but Fay who could have given to it the qualities of wistfulness, persuasiveness, plausibility and charm that he lends to every scene and that has won such general critical applause.

He has amazing help in the direction and in the acting of most of the parts. Josephine Hull, a delight in every role she plays, has never been better than as the sorely tried sister of a bibulous brother, Elwood P. Dowd, whose constant companion is a six-foot-tall rabbit no one but Dowd can see. "Harvey," the rabbit, goes everywhere with Dowd, who addresses most of his conversation to him and makes him live before the audience. If he didn't, the play would die as we watch it.

Mrs. Simmons (Miss Hull), a widow, is dependent on her bachelor brother. She and her daughter live with him and "Harvey" in Dowd's luxurious home. But when she gives a party, which she does at the beginning of the play, Dowd and his friend "Harvey" mingle with and completely confuse the guests.

Mrs. Simmons finally decides to put her brother into a sanitarium for treatment but, when she gets him there, she herself is regarded as the patient. Her brother is therefore able to take Doctor Chumley, the distinguished head of the institution, out for an evening of pleasure, during which Chumley is convinced that he has had a wonderful time with Dowd and "Harvey." At the end of the evening the sister is released. She takes her brother back home, and everyone is happy.

You see how it is. No synopsis of the play can make its situations seem possible. But Mr. Fay can do it, and he does it with ease and simplicity, and with a charm which carries his company and the audience with him through every minute of the performance.

Next to Mr. Fay and Josephine Hull, the leading players are Janet Tyler and Jesse White, sanitarium nurses, Tom Seidel as a young doctor, Fred Irving Lewis as Dr. Chumley, head of the sanitarium, and John Kirk as an observant lawyer. All of them do admirable work. But among the best acting we have seen in years is that of Mr. Fay and his friend "Harvey," neither of whom seems to be acting at all. Perhaps "Harvey" isn't!

ELIZABETH JORDAN

## FILMS

**GUEST IN THE HOUSE.** Though the analysis of a paranoiac hardly seems like entertainment, here is another in the current series of Hollywood's psychological studies that proves arresting and most interesting. Adapted from the stage play of the same name, this is the terrifying tale of a neurotic who disrupts the life of a household, turning its normal, happy members into miserable, distraught creatures, each one seeming to border on the psychopathic as a result of the tragic contact. Anne Baxter gives a memorable interpretation in the role of the title character, a beautiful young patient who wins the sympathy and love of her doctor (Scott McKay). Convinced that her nervous disorder will improve under the stimulus of a pleasant home-life, he installs the girl as a summer guest with his family, in their cliff-side dwelling. However, the turmoil of the elements outside—the pounding sea and troubled atmosphere—is as nothing compared with the trouble she causes inside. Her viciousness and wickedness permeate everything until the oldest and youngest inmates are infected. Aline MacMahon, as the family's aunt, recognizes the malady and cures it in a dramatic and climactic finale. Additional capable characterizations are contributed by Ralph Bellamy, Ruth Warrick and little Connie Laird. *Adults* are guaranteed a suspenseful session. (*United Artists*)

**SOMETHING FOR THE BOYS.** Even the boys are likely to go away from this musical feeling that it is something less than diverting. The singing, dancing and Technicolor spectacles have some eye- and ear-appeal, and for these we are duly grateful. However, more modesty in the costumes and a little more refinement in general would have improved the whole affair. Carmen Miranda, Phil Silvers and Vivian Blaine are cast as three cousins who inherit a ramshackle Southern mansion, turn it into a home for soldiers' wives and stage a variety show to meet expenses. Micahael O'Shea, as an Army sergeant, provides the romantic interest, and Perry Como sings two specialty numbers in a moderately amusing picture for adults. (*Twentieth Century-Fox*)

**MINISTRY OF FEAR.** Nazi sabotage and intrigue in war-torn England supply the material for this thriller. It is a strange web of adventures and circumstances that ensnares Ray Milland in an enemy plot, after his release from an asylum makes him fearful of any brush with the police. Suspense and effective covering-up of the villains makes this intensely exciting fare, but *objection* must be made to the leading character's intent to commit a mercy killing. (*Paramount*)

MARY SHERIDAN

## PARADE

WHAT A STRANGE situation would arise if counterfeit money were to inundate human society. . . . If such a calamity were to occur, history books of a future date would carry descriptions of the phenomenon something like the following: The famous counterfeit craze, one of history's strangest twists, began in the year —. For a time, the trickle of bogus bills and coins seeping into circulation attracted little attention. . . . Authorities were not alarmed, viewing the initial infusions of spurious money as the routine product of counterfeiting gangs. . . . The complacency, however, did not endure for long. . . . The trickle ceased to be a trickle. . . . It became a swirling flood which dumped spurious bills and coins into bank vaults, cash-registers, pay-envelopes, the pockets of citizens. . . . The volume of counterfeit soon exceeded that of real money and, incredible though it may seem, people, little by little, became accustomed to the use of unsound money in their daily affairs. . . . Indeed, they came to prefer the bogus bills and coins, which were valueless, to the honest money that was supported by genuine values. . . . Slowly but surely, the real money disappeared altogether; fake money oozed in everywhere, and human society reached a point wherein illegal tender was regarded as legal while legal tender was considered illegal. . . . This amazing perversion of values produced a veritable chaos in every walk of life and ended, as might have been foreseen,

in a disastrous, far-flung smash-up. . . . An eventuality such as the above sounds too fantastic to be taken seriously. . . .

And yet, this thing which is too fantastic to be believed has actually come to pass in a field of values of much greater importance than the field of money values. . . . Of the era culminating in our modern world, the history books of the future will carry descriptions something like the following: The famous false-value craze, one of history's strangest twists, began to take form in the late seventeenth-early eighteenth century. The onrush of fake values, at first a mere trickle, soon became a flood which dumped spurious values into science, education, family life, politics, everything. Printing-press values, based on the false principle that the only reality which matters is that which can be perceived by the human senses, stripped Man of his Divine sonship. A counterfeit Truth, teaching that what is true today may be false tomorrow, enjoyed wide circulation. Through what was called education people commenced to prefer the bogus values to the genuine, and in the twentieth century human society reached a point where the fake Truth was highly respected and the real Truth was held in contempt. This amazing perversion of values produced a veritable chaos in every walk of life, and ended, as might have been foreseen, in a disastrous, far-flung smash-up. JOHN A. TOOMEY

## CORRESPONDENCE

### DIALOG MASS

EDITOR: Please permit me to say a word on the question raised by a recent correspondent, and viewed with such alarm by Dominick Eggert in your issue of Nov. 11, 1944—namely the propriety of reading the Mass prayers aloud during Mass as an aid to popular participation.

To reply to Dominick Eggert's letter, point for point, would require disentangling several misunderstandings; it will probably be better to set down a few fixed points for guiding the discussion. The Holy See has entrusted the introduction and regulation of Dialog Mass to the prudent discretion of the local Ordinary, and by way of guiding the Bishops has from time to time published replies, etc. The text and context of these is set out in my volume, *The Dialog Mass* (Longmans, Green, 1942).

1. The Holy See specifically *permits* that the people make the responses along with the altar servers, and recite along with the priest such parts as the *Gloria, Credo, Sanctus, Agnus Dei* (Decree, Nov. 30, 1935).

2. The Holy See specifically *forbids* that the Canon be said aloud by people or priest (Decree, Aug. 4, 1922).

3. Within the wide range lying between what is forbidden and what is authorized, the Holy See *encourages* the reading of other things, such as the Scripture lessons, from the pulpit in the vernacular whilst they are being read from the altar by the celebrant, seeing in this a modern restoration of the ancient office of lector (Vatican Radio broadcast, week of Jan. 28, 1943, in praise of Dialog Mass Decrees of Bishop of Bourges).

Dominick Eggert's fear of being disturbed "in the most sacred moments of the Mass" is groundless if it refers to the Canon-prayers themselves. If the fear extends to whatever the priest recites in the secret or medium tones, he forgets that at every High Mass the choir (and people) are almost constantly singing a text different from what the celebrant is reading at the moment. That guiding pastoral principle, *Sacramenta propter homines*, applies par excellence to the chiefest Sacrament.

Your correspondent expresses his horror of "a curious bi-lingual cacophony." The curious bi-lingual cacophony is not limited to Dialog Mass, but is permitted by the Holy See at those parts of any low Mass when it is permitted to sing in the vernacular. As for the mixture of languages, does his ear always ache at the curious trilingual cacophony of the Roman missal, which, at the *Kyrie*, turns from Latin to Greek, and ends practically every prayer with a Hebrew ejaculation, *amen*?

I am at a loss to understand the cryptic reference to the encyclical *Mystici Corporis* in this connection: much as I have paged it, I find nothing that in any least way restricts earlier Papal documents as to "the amount of articulate participation of the pews in the *Missa Recitata*." In fact, the Pope teaches that "the faithful themselves *with one desire and one prayer* offer it to the eternal Father—the most acceptable Victim of praise . . ."; words that could be construed, if the Papal mind were not already known from other sources, as approving articulate unification of prayer.

Typical pastoral *experience* in the use of Dialog Mass underlies the words of Chaplain Sulkowski in *AMERICA* for Oct. 21: "If GI Joe and GI Jane, civilian personnel and officers, can be drawn to attend a daily evening Mass . . . it bodes well for the Recited Mass. . . . Fellow Chaplains and brother priests, how about giving the Lord a break? Bring more people to Him via the *Missa Recitata*."

St. Marys, Kas.

GERALD ELLARD, S.J.

EDITOR: In answer to the comments of Dominick Eggert, published November 11, on my remarks, published October 7, I should like to clear up a few things.

First of all, I agree fully that the priest-celebrant deserves consideration. However, I also feel that there is an at least unconscious opinion that he is the only person who counts: the rest of us need not bother uniting our minds and hearts with the Mind and Heart of Christ in the Holy Sacrifice.

Of course, there is no obligation incumbent upon anyone to use a Missal nor could the *Missa Recitata* be widely introduced until there is a popular demand for it. However, the *Missa Recitata* does not disturb anyone during the most sacred moments: I have participated in many Dialog Masses, and the Prayers of the Consecration are always silent.

The widespread lack of interest in the Missal, I think, is due to a deplorable lack of understanding of what the Mass is. It is necessary that our young people should be taught the meaning of the Perpetual Sacrifice of Christ upon our altars, by teachers who are themselves filled with apostolic zeal to draw all men to Christ Lifted Up.

It is an inexhaustible topic. We as Catholics have the answer to the cry for a New Order—daily, whole-hearted offering and consummation of ourselves and our lives in the spirit of the Great Sacrifice, with Christ, Who is the Priest.

New York, N. Y.

MARIEMMI G. WANER

### FRIENDS OF ITALY: INC.

EDITOR: Just about the time when Italy was hoping to yank itself out of the rut of Nazism, many prominent Italians in this country flashed messages to the then Italian authorities urging immediate transfer into the Allied cause. Headlines stretched across American papers, the radio was very active and the break came soon. Italy espoused the Allied cause.

Italy's plight today is very sad. Communists and anticlericals are in the ascendancy in the scramble for power.

Not only the prominent Italians alluded to, but all lovers of the culture and civilization that is Italy, can now, before help may be too little and too late, manifest significant patriotism for both sides of the Atlantic by writing to Friends of Italy, Inc., 8 West 40th Street, Suite 904, New York 18, N. Y., to offer help or seek information.

New York, N. Y.

(REV.) GABRIEL A. ZEMA, S.J.

### APPRECIATION

EDITOR: I have read with interest your editorials of October 21 and October 28, 1944, concerning the Dumbarton Oaks Proposals, and wish to express my appreciation for your thoughtful comments concerning them.

E. R. STETTINIUS, JR.

Washington, D. C.

Undersecretary of State

### OCCUPATIONAL BLIND-SPOT?

EDITOR: Some time ago my criticism of *The Robe* was in turn criticized because I had mixed up the accounts in that novel of the miracles at the Multiplication of the Loaves at Cana. Now I notice that in last week's review of Cronin's *The Green Years*, I have referred to the scene in which a pet monkey was "baptized." Alas! the poor beastie was never accorded even that dubious privilege in the book—instead Masses were offered for his recovery from his distressing illness. I do not think, however, that this error invalidates my strictures.

It's a strange fate that makes all my slips ecclesiastical ones—can it be an occupational blind-spot?

New York, N. Y.

HAROLD C. GARDINER

### CORRECTION

EDITOR: In the November 11 issue of *AMERICA*, I find myself referred to in the "Who's Who" as "a delegate to the Havana Conference from the Geneva Labor Office." This description is not quite accurate. I was in Havana when the conference took place, but I was not a delegate. I ought to add also that I am not, as stated, a doctor of jurisprudence and international law, but a doctor of jurisprudence and politics.

Chicago, Ill.

TIDOR PAYZS

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THE FIRST SUNDAY of Advent is the beginning of a new liturgical year.

In the Mass, during this season, we should be looking for a theme of living that will carry us through this year and bring us at the year's end ever closer to our life's end—union with God. All through this last year we kept on stressing the Holy Sacrifice of the Mass—the constant, daily, hourly offering in union with Christ the Priest, of the perfect Victim Christ Himself, and alongside Christ our own selves, purified and made pleasing by our association with Christ. It is not easy to think of a stronger motivation for holy living than this—of so performing every act, thought and word of every moment of our day that it may be offered “through Him and with Him and in Him” in the chalice of the Mass.

Living the Mass is not the theme of one year. It is the theme of life. Living the Mass means living a life of sacrifice. That does not necessarily mean living a hard life. It means living a life of giving, of spotless, complete, joyful daily giving of all that we have and are. It means a daily growth in perfection that we may have a bigger and holier gift to give.

In this sense only a life of sacrifice can be a joyful life, for the joy of life is giving. Only a life of sacrifice can be a satisfying life, for only love, Divine love, can fully satisfy the human heart. And love is not only *measured* by our giving; it can be *achieved* only by our giving. Love means oneness; love means union. The complete satisfaction of human love means oneness and union with God, and that union can be accomplished only by the giving of ourselves unreservedly to God and the receiving of God in return. The more fully we give, the closer we come to God, and the more we prepare ourselves to receive in turn all the gifts of the love of God and God Himself.

Today's Gospel tells us of the end of the world and the “Son of man coming in a cloud with great power and majesty” (Luke, 21:25-33). It reminds us of the whole end and aim of existence, according to which alone we shall be judged as successes or failures in life and beyond. That end is nothing less than union with God. In this life we must achieve a union with God close enough to endure for all eternity, or we shall be eternally cut off from God, from His friendship, from His life and hence from all that is good, satisfying and necessary for happiness.

In the *Introit* of today's Mass (and remember the *Introit* sets the theme of the Mass) we pray, with the priest, to God: “O Lord, show me Thy ways and teach me Thy paths,” the ways and the paths that lead us to our last end, which is God Himself.

That prayer is simply yet very completely answered by Saint Paul in the Epistle of the day (and remember the Epistle is a lesson that God teaches us, that He wants us to learn): “Put ye on the Lord Jesus Christ.” “I am the way,” says Christ. Over and over again in His life He tells us that we can reach the Father only through Him, that He is the road that leads men to life. His priesthood and His Sacrifice are the links that bind men to God. He is the ladder up which we rise to God, and by which God comes to us. There is only one pathway that leads from the foot of the altar, up to the altar itself, through the Host and chalice held in the raised hands of the priest, through priest and Christ the Priest, to God Himself. Along that roadway of the Mass we are lifted to God; in Christ, Priest and Victim, we are made one with God.

This is the road we follow this year and all years. “Put ye on the Lord Jesus Christ.” As the priest puts on the vestments for the celebration of the Mass, put ye on the Lord Jesus Christ. As a child puts on, all unknowingly, the habits and qualities of its mother and father, put ye on the Lord Jesus Christ. As an actor puts on the garments and the very character of the part he plays on the stage, put ye on the Lord Jesus Christ.

This is the purpose of Christ's advent, Christ's coming, to *Christianize* us, to give us a rebirth in Christ, to help us put on the new man that is Christ, to make us one with Himself and, through Himself, one with the Holy Trinity. This shall be our year's theme and our year's work—to put on Christ.

JOHN P. DELANEY

# COMMENT ON THE WEEK

**New Appointments.** During the past fortnight, Mr. Roosevelt moved quickly to organize his fourth-term administration. Reaction to his new appointments was generally good. Supposedly under pressure by the liberals and conservatives in the Democratic Party to name respectively Vice President Wallace or Judge Byrnes as Secretary of State, the President chose a middle course and nominated Under Secretary Stettinius. All sections of the press commended the appointment. There was approval, too, for the designation of Major General Patrick Hurley, Secretary of War during the Hoover Administration, as Ambassador to strife-torn China. Less enthusiasm was manifested over the nominations for the three-man Surplus War Property Board. To the Senate went the names of Robert A. Hurley, former Governor of Connecticut and recently defeated candidate for that office, and Edward H. Heller, San Francisco business man and prominent Democrat. Mentioned for the third spot was lame-duck Senator Guy M. Gillette, of Iowa. Without any reflection on the abilities of these men, their appointments savored strongly of politics. They reflected, also, another compromise between New Deal and conservative Democrats. Slated for a change is Jesse Jones, who may confine his activities to the Reconstruction Finance Corporation. His post as Secretary of Commerce may go to Vice President Wallace, who is said to have been offered any Cabinet job except that of Secretary of State. While the President is about the business, he might look closely at the Justice Department, where the dismissal of Norman Littell, Attorney General Biddle's competent assistant, has left several unanswered questions. If Mr. Littell's charges are true, they are sufficiently serious to disqualify the Attorney General for his present high office.

**The GI's Schooling.** Commander Francis J. Braceland, of the Navy Bureau of Medicine and Surgery, gave good advice to educators at the annual meeting, November 25, of the Eastern Association of College Deans and Advisers of Men. He warned them not to be overzealous in their efforts to give educational opportunities to veterans regardless of their abilities to absorb such training. Not every veteran who will knock at college doors, prepared to pay his tuition with Government money, will be of college or professional caliber. The Government subsidy may encourage many to seek a type of education they are not prepared or endowed to undertake. The colleges and universities, on their part, may be so anxious to help the veteran or to fill their rosters as to overlook the best interests of the veteran and their duty to the Government. Commander Braceland, who is on leave from his post of dean of the School of Medicine, Loyola University, Chicago, said he believed that both these dangers can be avoided if the schools will work out and apply sound advisory and guidance procedures.

**AFL at New Orleans.** The second week of the AFL Convention at New Orleans went pretty much according to schedule. The delegates attacked the Smith-Connally Act, called for an end to the "wage-freeze," demanded an extension of social security; as did the CIO at Chicago. Like the CIO, also, but for a different reason, they strongly denounced the National Labor Relations Board. Each organization accused the Board of favoring the other. Thus the two great labor organizations provided fresh proof of the bitter fruits of disunity. The same may be said of their con-

flicting attitudes toward the forthcoming International Labor Conference in London. The CIO voted to accept the invitation of the British Trades Union Congress to participate; the AFL, on the indisputable ground that the Soviet unions are not "free trade unions," refused. Perhaps inspired by these incidents, President Green made a stirring plea to the CIO and the United Mine Workers "to return to the House of Labor," offering to resign, if necessary, to bring the groups together. In the very midst of his plea, however, he accused CIO President Murray of widening "the rift in the ranks of organized labor." There was the usual demand by A. Philip Randolph, of the Sleeping Car Porters, for an end to discrimination against Negroes, the usual sharp retort by leaders of the guilty unions, the usual pious resolution against racial discrimination. Both AFL and CIO voted to renew their no-strike pledges and to continue political action. President Green strongly condemned the Soviet scheme for forced German labor, a note regrettably missing from the CIO meeting in Chicago.

**Wage Policy.** The decision of the War Labor Board on the wage demands of the United Steelworkers of America (CIO) clearly means one thing: the Administration is determined to hold the line on wages. To match the advance in living costs, the USA-CIO had demanded a flat increase of seventeen cents an hour, candidly conceding that this boost would break the "Little Steel" formula and force a wholesale upward revision of wartime wages. This demand the Board has now rejected as contrary to the national wage-stabilization policy and beyond its legal powers. Simi-

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larly rejected were requests for a guaranteed annual wage, group insurance, elimination of geographical differentials and several other items. The Board did, however, grant demands for premium pay for night-shift workers, correction of inter-plant differentials and liberalized vacation and holiday schedules. These awards, which were made retroactive to February, 1944, add up to an average increase of about five cents an hour. At a press conference following the decision, WLB Chairman William H. Davis announced that the Little Steel formula, far from being broken, had not even been "bent," but on this point industry and labor members of the Board were not agreed. It is interesting to note that, while refusing to impose guaranteed annual wages on the steel industry, the Board majority recommended that the President appoint a special commission to study the proposal. If the President, who is known to be interested in annual wages, acts on this recommendation, it may well signalize a revolutionary change—and one much to be desired—toward the whole subject of wages.

**Bishop to the CIO.** We have just finished reading the complete text of the address delivered by the Most Rev. Bernard J. Sheil, D.D., to the national CIO convention at Chicago. This is the speech which, according to one news story, brought the delegates to their feet in a spontaneous burst of applause; and which, according to reports reaching this office, set the tone for the whole convention. Bishop Sheil painted a stirring vision of a new social order, "a brotherhood of free men, children of the same God, redeemed by the same Christ." For this ideal we are fighting the war, he explained, and for this ideal we shall have to struggle in the days to come. We shall have to struggle because there are groups in our midst "unaware of the fact that an era has died, an era of selfishness and unfettered greed." The reaction of these groups to the just aspirations of the common man, the Bishop described in vivid terms:

Blinded by fear of changes they cannot understand or control, they cling tenaciously to their privileges and desperately defend their special interests. They would have us believe that a desire for economic security is incompatible with the American way of life. They would have us believe that labor should be a very silent partner, and should never, under any circumstances, mix in politics. They distrust the common people. Distrusting the people, they seek to restrict democracy; restricting democracy, they emasculate it; and, if they are allowed to continue, they will destroy it completely.

The Bishop concluded by exhorting labor, with industry and management, to build together a democratic world "where fear and wretchedness will no longer exist; where oppression and exploitation of man by man will be abolished; where everyone will share in the common heritage of civilization and live a truly Christian life." The delegates resolved unanimously to print the Bishop's address in pamphlet form and scatter it broadcast throughout the CIO.

**The Budget and the Birthrate.** New York City's Board of Education reports for 1944-1945 a budget of \$134,700,000 to be spent on approximately 834,000 children. This means, the Board tells us, that about \$161 will be spent on each child. The profusely illustrated booklet, *The Children's Budget*, which the Board addressed to the people of the City of New York, makes capital of the fact that the current budget has been substantially reduced because

... there are fewer children in school. There are fewer children in school largely because of the low birthrate in past years. ... Fewer children in school: This is the

key factor in making possible an improved educational program at less cost. ... A low birthrate in past years has all but eliminated the problem of overcrowding, congestion and oversize classes. Now for the first time in the history of our school system we shall be able without increased expenditures, and indeed at less expense, to give more attention to the individual child, his health and his welfare.

Such is the exulting message that stares up at you in capitals and colors from pages six, eight, nine, sixteen, twenty, etc. Of course the Board is not responsible for the brave new world of 222,314 fewer elementary-school pupils since 1935. Yet one has the uncomfortable feeling that the Board approves of it in the name of science instead of lamenting it in the name of humanity.

**Negroes and Catholics.** Jesuit seminarians at West Baden College, Indiana, heard blunt words about the Negro's attitude to the Catholic Church, when Dr. Mordecai W. Johnson, president of Howard University, addressed the Theologians' Committee on Interracial Justice. "You [Catholics] have behind you the finest of organizations and the example of noble devotion," said Dr. Johnson. "But for the majority of the educated Negroes you do not exist."

You have only 300,000 Negro Catholics. Why? Because you have operated too much on the motive of charity and benevolence. ... You have not encouraged the Negro to rise to your own stature. ... You have not developed a Catholic Negro priesthood. ... You have not more than a handful of Negroes in all your colleges. That's not an accident; it's a policy.

The gloom of this picture comes, we feel, more from a vision of what yet needs to be done than from a consideration of actual Catholic achievement. Catholic inter-racialists have done splendid work, and their influence is spreading. The difficulties in their way are not the result of any Catholic policy about the Negro, or Negro priests or Negro students. They would rather complain that their efforts have been hampered by the absence of such a policy. American Catholics have a definite policy on divorce, on movies, on birth-control; and, as a body, they have refused to conform to the pressure of their surroundings in these matters. But on the treatment of the Negro, they have drifted with the stream. It is time for a change and more than time for a policy. As Dr. Johnson pointed out to the theologians, America, as a great world Power, must "commend the doctrines of Christianity to the dark peoples of the world." Russia, the second greatest Power, officially anti-Christian, has made racial discrimination a crime. The children of light must bestir themselves.

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## THE NATION AT WAR

AS NOVEMBER CLOSES, the great battles on the west German front continue with unabated ferocity.

In the Aachen area, one British and two American armies have been attacking continuously since November 16. In ten days the maximum advance has been about 7 miles. The British made less than 3 miles. The gain in ground, however, is not a full measure of the success obtained. This is a battle of attrition. It is hoped that by constant pounding the Germans will soon be so weakened that the greatly superior Allied forces will be able to go straight on into the heart of Germany. The German losses are not known exactly, neither are their reserves. It is impossible to state how close to the breaking point the German army may be.

In the Metz area the Allies have forced the Germans back almost to the West Wall. The latter has not yet been attacked.

In the Belfort area, French troops have gained considerable ground in south Alsace. Including the gains made in north Alsace by the troops from the Metz area, it is quite probable that the Germans will be forced across the Rhine. On the far bank of that river is their West Wall. Even the reoccupation of Alsace would in itself be a great victory for the Allied forces.

In the east the Russian armies have been trying for over a month to open ports on the Baltic Sea south of the Gulf of Finland. Up to now the Germans have held all of them except Riga, and that port was blocked because Germany held both sides of the entrance to the Gulf of Riga.

The Russians have just completed clearing the north entrance to the Gulf by capturing Sworbe peninsula on Oesel Island. They have not been so fortunate in their attacks against the south entrance. In spite of the use of large, heavily armored forces, the Germans have maintained their hold on the south side of the Gulf.

The second major Russian attack is against Hungary. A month ago the Russians were within 5 miles of Budapest. The early fall of that capital city was expected. After repeated unsuccessful efforts to enter by direct assault failed, attempts are now under way to get around it by strong attacks to the north and south. The north attack has made gains.

COL. CONRAD H. LANZA

## WASHINGTON FRONT

THE SENATE has been debating what Senator O'Mahoney called "one of the most fundamental of all questions which are arising in the United States today." Starting with a routine Rivers and Harbors bill, the debate quickly branched out into a discussion of our whole policy on river control, and revealed what a complex question is involved in that.

River control deals with flood control, navigation, irrigation, reclamation and water power. The Constitution gives the Federal Government, under the commerce clause, jurisdiction over "navigable waters" and by Court decisions this jurisdiction now extends to water power and the other factors involved. Frequently, also, these factors are in conflict with each other and their contrary claims have to be adjusted.

Moreover, different Federal agencies cross lines here. The Army Engineers traditionally have charge of navigation and flood control. The Bureau of Reclamation in the Department of the Interior takes care of irrigation and water power, and operates such gigantic projects as Boulder Dam, Grand Coulee, Shasta Dam and others. Recently the Engineers came forward with one project for the Missouri Valley and the Bureau with another. The Senate is now trying to reconcile the two projects.

Besides that, there are States' rights. It is admitted that in this matter these are very small, but what is done to help people in one State may hurt another. For instance, flood control to help Connecticut may seriously affect Vermont and New Hampshire. Yet it is obvious that the Governor of the State affected can have no veto over a Federal water-control project.

That is why an over-all Federal policy is so important. One of the things the present Administration is rightly proud of is the Tennessee Valley Authority, which is really a corporation created by Congress, operates in seven States over 41,000 square miles, and has brought great prosperity to an immense area.

Recently the President hinted that shortly a great extension of the principle involved in TVA is contemplated for the near future. There is talk of five or six Federal inter-State projects for flood control, irrigation and cheap water power.

WILFRID PARSONS

## UNDERSCORINGS

THE CATHOLIC PRESS in the United States was signally honored in two of its most distinguished representatives when the Holy Father conferred Papal knighthood on Frank Hall, Director of the N.C.W.C. Press Department, and on Patrick Scanlan, Managing editor of the *Brooklyn Tablet*. ▶ In answer to charges that Catholic missionaries were being granted preference over Protestants, Secretary of State Edward R. Stettinius, declared that "the Department exercises all its functions, including the issuance of passports, without prejudice for or against any religious sect or denomination." He pointed out that in the three-month period of Feb. 1 to April 30, 1944, "76 passports were issued to Protestant missionaries and 20 to Catholic missionaries going to the West Indies and Central and South America."

▶ The most Reverend Joseph Gawlina, Ordinary of the Polish Armed Forces, pleaded Poland's cause in a pastoral letter, broadcast over the Vatican Radio Station. "Would it be justice," he asked,

... if we had to surrender half of our motherland in

spite of the sacrifice of Warsaw, and in exchange for having been the first to stand in defense of justice? Would it be right again to expose millions of Poles to deportation, from which more than a million of our brothers have not returned?

▶ The Federal Council of Churches unanimously adopted a resolution strongly opposing the establishment of diplomatic relations between the United States and the Vatican. ▶ Coming to the defense of French Protestant and Catholic leaders accused of collaboration, *The Christian Century*, Protestant weekly, asserts:

The more these accusations are probed, the more difficult it is to resist the conclusion that what they really represent is Communist opposition to all religion, taking advantage of its present opportunity to try to undermine all churches in France.

▶ Within a week after the liberation, Belgian Jocists renewed the publication of their official organ, *La Jeunesse Ouvrière*, with an initial issue of 240,000 copies in French and 460,000 in Flemish.

J. P. D.

# DESIGN FOR A CHARTER OF A GIO

WILLIAM L. LUCEY

*[The Dumbarton Oaks Conference drew up tentative proposals for a General International Organization, to be submitted by the delegates to their respective governments. Advocates of the Pattern For Peace will naturally be interested in measuring these proposals against the Pattern. Father Lucey here discusses a Design for a General International Organization which reduces to concrete form—at least in great measure—the principles of the Pattern. AMERICA presents this article to help in the discussion of the Dumbarton Oaks proposals.—EDITOR]*

THE FIRST ANNIVERSARY of that unprecedented joint declaration of the religious leaders of the United States on the essentials of a just world order, now known as the Pattern for Peace, was observed October 7. The progress of the Pattern was unobtrusively noted and praised. As Secretary of State Cordell Hull remarked on the occasion, it is indeed heartening that the religious leaders have made the public aware of the spiritual basis of a just and lasting peace.

But much still remains to be done. The Most Reverend Karl J. Alter, Bishop of Toledo, made that clear in his comments on the Pattern's first anniversary. We must have a "specific program." The Pattern declares that the principle of absolute national sovereignty must be abandoned, the supremacy of the moral law must be recognized and the society of nations organized to combat aggression with force when necessary. Many people want to know what institutions must be established to achieve these objectives.

We ought, then, to be interested in any spade work on the foundation and structure of an international organization. Last August a group of men long experienced in international affairs made public the conclusions of their efforts in the form of "A Design for a Charter of the General International Organization" (GIO). This group of men have faced the problems before us, have consulted their joint experience and, after long discussions, have offered what they consider the promise of a workable international organization. There will be some features of the Design that will fail to win approval and support. Even the framers themselves were not unanimous on all its salient points. But they have succeeded in indicating "the outstanding problems which present themselves and possible and desirable ways of dealing with them."

Those who believe that a new world calls for a bold face to the future without so much as a glance at the past will be disappointed to find the authors of the Design leaning rather heavily on experience. Unwittingly or otherwise, they have followed the advice of Pius XII to the peacemakers (Christmas Allocution, 1939) "to bear in mind the experience gained from the ineffectiveness or imperfections of previous institutions." Neither a super-state nor a world government is contemplated. They propose an association of states. But it would be an association of states that have accepted certain definite obligations in order to "maintain international peace and security and to promote the well-being of all peoples." And on the foundation of these accepted obligations and objectives an international organization, the organ of the community of nations, would be formed.

The most solid contribution of the Design is, it seems to

me, the assumption that states have duties and obligations to each other and to the community of nations; and that states, big and small, must acknowledge and accept the responsibilities of these obligations. Once these obligations have been acknowledged, the states must accept and participate in an organization capable of aiding them in discharging these duties and capable also of holding them to account for the neglect and violation of any duty. The Design, then, insists that the modern state abandon its absurd claim of being the final arbiter of every problem of any interest to itself and the equally absurd attitude of being free from any moral obligations and responsibilities to neighboring states and to the community of nations.

## DUTIES OF THE STATES

What are some of these duties every state must acknowledge and accept, according to the Design? The following seven would appear to be the more important ones.

1. To refrain from the use of force and the threat of use of force in its relations with other states, except under the direction of the GIO or in self-defense.
2. To settle all disputes by pacific means and, failing a peaceful settlement by the ordinary diplomatic channels, to accept as definitive the decision of a recognized tribunal.
3. To take such measures as are determined by the legally constituted agency of the GIO against an aggressor or a violator of the international law.
4. To cooperate in measures determined by the legally constituted agencies of the GIO in the extension of human freedom and the satisfaction of human needs.
5. To treat its own population in a manner which will not violate the dictates of humanity and justice, and to recognize that a serious failure in this regard is a matter of concern to the community of nations.
6. To consider the well-being and development of dependent peoples a matter of concern to the community of nations and not the exclusive concern of any one state.
7. To carry out in good faith its obligations under the international law and to recognize that failure to do so is a matter of concern to the community of nations.

Nowhere in the Design will you find a demand that states limit their sovereignty. But they are asked, by the acceptance of these obligations, to admit the truth that states are not absolute; that states exist for the welfare of the people; that states, like individuals, have duties and that they can be held accountable for the neglect and violation of these duties. It is on the foundation of these mutual obligations that a GIO will be empowered to maintain peace and promote the well-being of the states. And unless we start building on such a foundation, it matters not whether we have the finest structure and machinery for peace the human mind can devise.

The structure of the GIO no doubt caused the authors of the Design more concern than any other feature or detail, and it will be subject to plenty of criticism. It will only be after much criticism and construction that a workable structure will be agreed on. But it can be worked out. It would indeed be dangerous to accept the attitude of the defeatist who insists that it is a hopeless task.

The real problem of structure is not the selection of agencies, for they are determined by the objectives of the GIO. It is rather the power to be granted to the respective agencies, the membership of these organs, the manner of electing the members and the method of voting. The prob-

lem to be solved is clear enough: a working balance between a few powerful states and many relatively weak nations. How prevent the domination of the few who must assume a leadership commensurate with their power and responsibilities, and how assure the smaller states of their independence, of their rights and in some measure of their equality? The future peace does depend largely on the few big Powers that can both safeguard and violate the peace. Yet, while consulting their own interests, they cannot afford to ignore a warning well expressed in an editorial of the New York Times (August 6, 1944):

The American people are not likely to approve any system of world organization which divides the world among the major victors and compels the small nations to make whatever terms they can with whatever Big Power is nearest them.

#### STRUCTURE AND AGENCIES

Any attempt to describe the structure of the GIO proposed in the Design must of necessity be unsatisfactory in an article of this nature. The six permanent organs are, however, quite similar to those found in the proposals of the recent Dumbarton Oaks Conference. The *Assembly*, based on equality of nations, would have general control of all other agencies; the *Council*, a small body of the representatives of eleven states, with the big Powers permanent members, would have the major responsibility of preventing aggression and of keeping the peace; a *General Commission*, composed of the representatives of fifteen states, would handle non-political international affairs; The *Permanent Court of International Justice* would continue to be the chief judicial organ; while the one stipulated agency for the promotion of the general welfare of all peoples is the *International Labor Organization*, although the Design does suggest similar agencies for international trade, transportation, communications, public health, population and migration problems.

The really vexatious problems of any GIO are the methods of voting and the procedures for settling disputes among nations. The Design has scrapped the old method of unanimity required by the League of Nations, and no one will complain on this score, since the rule of unanimity prevents decisive action in times of crisis. For ordinary affairs a simple majority would be sufficient; for important matters a special majority would be required; some of these important decisions, however, must be approved by a special majority that would include the consent of the permanent members of the GIO. For very important decisions, then, the unanimous consent of the permanent members (the big Powers) would be necessary. Still, a state "should not have a vote in Council on any occasion in which its unauthorized use of force is in question." That, it will be recalled, is one of the points the delegates at Dumbarton Oaks could not agree on.

In settling disputes the Design would grant to the Council, a political body dominated by the major Powers, extraordinary responsibilities. The wisdom of this is questionable. The Court has, as it should, jurisdiction over legal disputes among nations; but this jurisdiction cannot be exercised until one of the disputants seeks a decision from the Court, and the Council is permitted to take cognizance of and to settle a legal dispute not pending before the Court. What prevents these legal disputes from going to the Court after the interested parties have failed to settle it within a reasonable time by other peaceful methods? Why would it not be sufficient to empower the Council to refer to the Court for a definitive decision legal disputes that imperil the peace? One wonders, too, why a definitive court of arbi-

tration has not been suggested for non-legal, political disputes—a court to which the Council or the Assembly could refer such disputes after the parties to the dispute have exhausted the other pacific methods. It is not wise to vest a political body with judicial functions.

Those who read and study the Design will understand why even the framers were not unanimous on every point. But it does contain some sound observations, and those who are anxious to see the Pattern for Peace lead to a more specific program should not ignore its recommendations.

## HERO COMES HOME TO A CHANGED FAMILY

COURTENAY SAVAGE

IN THE EVER INCREASING discussions regarding the returned soldier there is one important phase of the problem that is nearly always overlooked. It has been stressed, time and again, that any young man who has had basic training and fought in even a minor engagement will never physically or emotionally be the same fellow who faced his draft board. What has not been stressed, however, is that the soldier's family also has changed.

There has been little serious suffering within the continental United States since Pearl Harbor Sunday, but there have been privations and nerve-fraying fear. We have experienced no bombings, and our ration laws could hardly be called severe, but homes have been disrupted—there have been grievous messages telling of men wounded, missing or dead in action. The worry, the waiting, the restrictions—all these have left their imprint. So has the passing of time.

The renewing of family life and old acquaintanceships is sure to require tact and patience on the part of those who did not go into service, and plans to exercise these attributes must be made before that emotional moment when a demobilized serviceman is coming up the front walk.

#### WHAT NOT TO DO

One of the first requisites for a happy homecoming is restraint on the part of the family. Be glad that Joe is no longer a GI, but don't crowd him with attention and affection bordering on the maudlin. If he is a normal young man he won't think of himself as a hero, even if he is one.

A story which is typical of a serviceman's reaction to "exploitation" is told of a fellow who arrived in California after two adventure-filled years. He was informed that his help would be needed for a bond drive but that he could have a furlough at home before starting on the tour.

"I can go on the tour right away," he assured his commanding officer, and he mentioned the tour so frequently during the next two days that the commander finally asked why he did not want to go home.

The GI hero thought about it, then brought out a letter. "I want to see the folks all right; I've talked to mom long-distance every day since I've been back, but . . ."—he unfolded the letter—"but pop's a joiner. He belongs to all sorts of lunch-clubs and he's got me all dated up. He says"—the young man hesitated, then read a paragraph: "I've told all the folks around town that you'll be here and promised you'll talk one place and another. It isn't fixed yet, but it looks as if there'll be a party for you at the country club and, if you get here soon enough, you can auction off something at the bazaar your mother's Guild is giving starting the first."

The man stopped, then crumpled the letter. "Gee, I can't go for that," he said, almost savagely. "Two fellows who lived right on the same block as we do were out there with me. I came through; they didn't. Pop hasn't thought about it, but he wouldn't want me to play hero-come-home in front of their folks. It'd be like rubbing it in."

The commanding officer nodded understandingly. "Let me think about it," he said. The next day he told the young soldier he could make the tour before he went on furlough, but what he did not tell was that he wrote to the young man's father explaining that he understood the father's justifiable pride, but urging that he moderate the welcome-home plans.

Anyone who has had the opportunity to talk with men recently returned from overseas knows they are tired of war and dread direct questions. That does not mean they will not tell of their experiences; it is just that they prefer to tell them at their own time, and in their own way.

When he was well enough to enjoy week-end passes, a young Marine who had spent several months in a hospital in Southern California made a practice of stopping at our Post to pick up tickets for radio shows. One Saturday he had with him a buddy who wore a very special decoration. The tall young man was very quiet on his first and second visits, but the third time he appeared he settled himself beside my secretary's desk and told us of the part he had played in a famous sea rescue, and how it had won him the special citation.

A sailor who had spent several months in a San Diego Navy hospital told a woman who was pressing him for information that he'd had "an awful lot of sinus trouble," but weeks later, as we sat at lunch beside a window overlooking a harbor, he noticed two small carriers come into view. He leaned forward with great interest and then, for the first time, talked of his service on board a plane-carrier.

"Gee, mom never used to ask so many questions," one GI complained in rather a bewildered tone, "and it sure gets me down the way she keeps making me tell about landing in Italy. It's just like she was showing off—draggin' me over to Cousin Will's and Aunt May's and everywhere."

Let him alone, Mom. In time he'll talk, even to Aunt May, and you won't be able to stop him.

It really boils down to the fact that the returned soldier is not a freak or an attraction and does not want to be considered in that light. Be interested, but not too curious. The man back from the front will want to hear about *you*, about the small unimportant things that mean daily home life. But don't complain about petty privations because, for every inconvenience over which you can grumble, he can remember hours of agonizing fatigue during which he was surrounded by pain and death.

It will be impossible not to pity many of the men back from overseas, but they are going to resent any emotional display.

An officer who had lost one leg swung himself up the steps of a West Coast rectory and asked to see the pastor. His request was that Monsignor talk to his congregation and warn them against *sotto voce* comments such as the one which had just been made about him. Coming from the Novena services, a woman had whispered: "Look at that poor young officer with only one leg. He's the first I've seen." Her tone was sympathetic, but her comment caused a score of men and women to glance toward the young man, the result being embarrassment for everybody.

The fellow who comes back minus an arm or leg must not realize that his family and friends regard him as a "cripple." The chances are that he will have learned to care

for himself—and remember, this is an age that has perfected artificial limbs.

They will be *rugged*, the men back from the fronts—a fact many a wife and mother will realize as she regards her husband's or son's rather wolfish table manners. Don't frown on the fellow who pushes back his plate, spills something on the cloth and does not place his knife and fork in just the correct position. If he has been grabbing rations while huddled under the shelter of a jeep, he will be lacking in etiquette, and he will be conscious of the fact. Let him find his former good manners without comment. He will want to get back to the niceties of life as soon as possible, but if you push him he will begin to think of his family as "high hat," or "old maidish," and a barrier may rise which will delay the time when a perfectly relaxed young man will enjoy the family table.

#### WHAT TO DO

"Be patient" might almost be considered the answer to the problem of how best to help the returned soldier. Remember that it took him time to grow accustomed to the regimentation of Army or Navy life, and it will also take time for him to live a non-regulated existence in a home rather than a barracks. Let him be completely lazy if he wishes; if he is at all normal there will come the time when he wants to hurry out and find a job. If he sits by the window looking into space—let him think. It will all be part of a natural "unwinding." In contrast, he may want to have fun, to forget for a time the realities of life. The chances are that his friends gave him a series of parties before he went away—they might do so on his return.

These parties might easily become a parish "family" project, giving returning men the opportunity to meet old friends. They have been accustomed, while in service, to find their recreation under the supervision of Chaplains and special service officers, and the church societies that aided them as they went to war should offer them the same services when they return to civilian life.

A situation which some families will have to face will be that while the serviceman has written of how he misses home and family, he will have seen the incredible beauties of the tropics, spent furloughs in Rome or Paris. Home may prove something of a let-down unless it is a friendly, comfortable place.

There has been a great deal of conversation about a bright new world, but what the average GI wants is a return to something approximating his old life. He wants his job back (or a better one), the girl he knew before he went into uniform; he wants ice-cream sodas, ball games, and movies at the theatre over on Main Street. Most men won't be thinking in terms of starting again—they'll be looking forward to picking up where they left off.

If our returning men find home and family too greatly changed, if their tense minds and bodies are not helped to relax, they will not be content to stay at home. They will go sneaking off to the nearest pool-room, and from there it is only a short walk to the bus that takes them to the nearest large city. After that, there is always the danger that a man may become part of the restless drifting population from which gangdom picks its forces.

It may not prove easy, helping the returning serviceman fit himself into civilian life, but fit he must. The members of the family circle who did not go away must be sure that he finds a niche in which he will be happy—because, if he is not happy, if he does not "adjust," tragedy may stalk across the threshold.

Remember, you, too, have changed.

# CAMPAIGNING IN THE PHILIPPINES

COL. CONRAD H. LANZA

IN DECEMBER, 1941, General MacArthur, in command of the defense of the Philippine Islands, divided his troops into three parts. On Luzon—which is the north and main island of the group—he stayed himself with about 60,000 men. In the Visayas, which form a center group of islands, he posted 25,000 men. In Mindanao, the south island, were about 30,000 men.

War with Japan had been expected. An attack upon the Philippines had been foreseen; it was believed that it had been fully provided for. Arrangements had been made with the British and Dutch forces that upon the outbreak of war their air fleets would fly from Hong Kong, from Luzon, from Singapore and from the Netherlands Indies and sink Japanese fleets in the China sea by concentric attacks.

Japan probably knew about this plan, since it had been discussed in the newspapers. Her fleets did not come down the China Sea. They came from the opposite side of the Philippines—from the east. Worst of all, the Japanese air forces hit first and destroyed the major part of the American planes on their airfields in the first three days of the war.

The few American warships in the Philippines then sailed away. There was not much to interfere with the Japanese ships, which commenced to debark troops on both north and south Luzon. After some preliminary fighting, General MacArthur, for some reason not yet known, rather suddenly decided not to try to defend Luzon, and withdrew his forces to Bataan and the fortified isle of Corregidor.

As this move had not been foreseen in time, there was a deficiency of food and other supplies in Bataan. The first Japanese attacks were beaten off. The Japs then sat around and waited until the garrison had been weakened by famine and disease. Their final attack succeeded.

After the fall of Bataan, the garrisons in the Visayas and in Mindanao did not resist for long. Cut off from supplies, seeing no hope of rescue, they surrendered. They had done but little fighting. By May, 1942, all organized resistance by American troops ceased.

## THE AMERICANS RETURN

Nearly two and a half years later, on October 20, 1944, General MacArthur returned to the Philippines. He did not follow the Japanese plan of invasion, by going into Luzon. Available reports indicated that the Japanese had divided their forces in about the same way that the Americans had done at the beginning of the war. The strategic conditions were similar. In 1941 the Japanese had local air and naval superiority. In 1944 this superiority had passed to us.

Just how many troops the Japanese have in the Philippines is uncertain. General MacArthur in his communique of October 21 listed six Japanese divisions. This would represent a total force of less than 100,000 men. The campaign of 1941-1942 showed that the United States was unable to defend the Philippines with 115,000 men. It seems improbable that the Japanese would repeat our error.

One thing the Japanese have in abundance is manpower. Six divisions may have been all that the American forces had identified as being in the Philippines. There were probably many more divisions, of which an additional one had been identified early in November.

Japan has placed two of her best generals in command of the defense of the Philippines. Field Marshal Count Terauchi

appears to be the local commander-in-chief. This general started the present war. In July, 1937, he commanded Japan's troops in north China. It was he who took vigorous action, on the outbreak of hostilities in that month, to press the war against the Chinese. The local Japanese commander is reported to be General Yamashita. That general won the campaign of Malaya, which resulted in the capture of Singapore. He was then transferred to Bataan, and won that campaign against the diseased and famine-weakened Americans. Both these generals have records indicating energy and firmness. So far they have operated under conditions where they had a manifest superiority; how they will do against a more evenly matched foe remains to be seen.

General MacArthur did not follow the Japanese campaign of 1941. Instead of attacking the main body of the enemy—believed, now as then, to be on Luzon—he selected the weakest detachment, in the Visayas. He was in hope of surprising his enemy, and at first believed he had accomplished this. Later information indicates that the Japanese were expecting the invasion. They may not have known beforehand that it would land in Leyte. Still, they considered this as a possibility and had posted one of their divisions on that island.

## THE BATTLE IS JOINED

The Japanese movements now known to us indicate that they did not know whether the Americans would attack in the north, in the center or in the south. To provide against all of these possibilities they had three fleets waiting—north, center and south. As soon as General MacArthur had shot his bolt and had committed his troops to landing on Leyte, the three Japanese fleets closed in. They sailed on courses and at speeds that would have brought all three of the forces opposite Leyte on October 25. The American air and submarine scouts discovered the Jap fleet approaching from the south on the 22nd. They did not discover the other two until the 24th.

From this Japanese maneuver arose the great naval and air battles of October 25. Only the central Japanese fleet reached the vicinity of Leyte. It there met and engaged the 3rd U. S. Fleet. This was a heavy engagement. Both sides lost ships and planes. The 3rd Fleet was weakened, because part of its ships and planes had gone south to fight the Japanese ships coming from that direction. They defeated those Japs, but were unable to pursue them. They had to hurry back to help out against the central Japanese fleet.

In the meantime the north Japanese force had been badly defeated by the 7th U. S. Fleet, with no American ships lost. As in the southern sea battle, the 7th Fleet broke off the engagement to hasten to the aid of the 3rd Fleet. Their planes got there in time. The central Japanese fleet was driven off with heavy losses.

The result of these naval engagements was to force the Japanese fleet out of Philippine waters. It is reported to have lost around 24 ships as against only 6 American ships. As the Japanese navy is smaller than that of the United States, proportionally this loss seems a hard one for the Japanese.

Both before and since the naval battles the American naval air forces have been repeatedly attacking Japanese airfields all over the Philippines; as a result there has been a noticeable falling-off in Japanese air activity. Altogether, the aid of the United States naval and air forces has given our land troops a chance to get their campaign going.

It should not be forgotten that, although American forces are dominant in the Philippines invasion, our Australian allies have greatly aided with both ships and planes.

When General MacArthur landed in Leyte, he made pub-

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## THE WORD

THE FIRST SUNDAY of Advent is the beginning of a  
new liturgical year.

In the Mass, during this season, we should be looking for  
a theme of living that will carry us through this year and  
bring us at the year's end ever closer to our life's end—  
union with God. All through this last year we kept on stress-  
ing the Holy Sacrifice of the Mass—the constant, daily,  
hourly offering in union with Christ the Priest, of the perfect  
Victim Christ Himself, and alongside Christ our own selves,  
purified and made pleasing by our association with Christ.  
It is not easy to think of a stronger motivation for holy living  
than this—of so performing every act, thought and word of  
every moment of our day that it may be offered “through  
Him and with Him and in Him” in the chalice of the Mass.

Living the Mass is not the theme of one year. It is the  
theme of life. Living the Mass means living a life of sacri-  
fice. That does not necessarily mean living a hard life. It  
means living a life of giving, of spotless, complete, joyful  
daily giving of all that we have and are. It means a daily  
growth in perfection that we may have a bigger and holier  
gift to give.

In this sense only a life of sacrifice can be a joyful life,  
for the joy of life is giving. Only a life of sacrifice can be a  
satisfying life, for only love, Divine love, can fully satisfy  
the human heart. And love is not only *measured* by our giv-  
ing; it can be *achieved* only by our giving. Love means one-  
ness; love means union. The complete satisfaction of human  
love means oneness and union with God, and that union can  
be accomplished only by the giving of ourselves unreservedly  
to God and the receiving of God in return. The more fully  
we give, the closer we come to God, and the more we prepare  
ourselves to receive in turn all the gifts of the love of God  
and God Himself.

Today's Gospel tells us of the end of the world and the  
“Son of man coming in a cloud with great power and  
majesty” (Luke, 21:25-33). It reminds us of the whole end  
and aim of existence, according to which alone we shall be  
judged as successes or failures in life and beyond. That end  
is nothing less than union with God. In this life we must  
achieve a union with God close enough to endure for all  
eternity, or we shall be eternally cut off from God, from His  
friendship, from His life and hence from all that is good,  
satisfying and necessary for happiness.

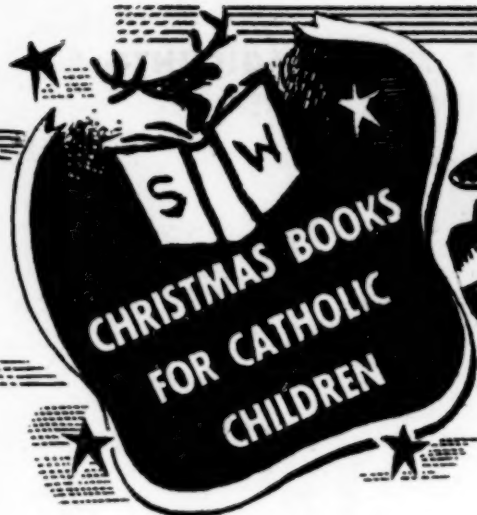
In the *Introit* of today's Mass (and remember the *Introit*  
sets the theme of the Mass) we pray, with the priest, to  
God: “O Lord, show me Thy ways and teach me Thy  
paths,” the ways and the paths that lead us to our last end,  
which is God Himself.

That prayer is simply yet very completely answered by  
Saint Paul in the Epistle of the day (and remember the  
Epistle is a lesson that God teaches us, that He wants us to  
learn): “Put ye on the Lord Jesus Christ.” “I am the way,”  
says Christ. Over and over again in His life He tells us that  
we can reach the Father only through Him, that He is the  
road that leads men to life. His priesthood and His Sacrifice  
are the links that bind men to God. He is the ladder up  
which we rise to God, and by which God comes to us. There  
is only one pathway that leads from the foot of the altar, up  
to the altar itself, through the Host and chalice held in the  
raised hands of the priest, through priest and Christ the  
Priest, to God Himself. Along that roadway of the Mass we  
are lifted to God; in Christ, Priest and Victim, we are made  
one with God.

This is the road we follow this year and all years. “Put  
ye on the Lord Jesus Christ.” As the priest puts on the vest-  
ments for the celebration of the Mass, put ye on the Lord  
Jesus Christ. As a child puts on, all unknowingly, the habits  
and qualities of its mother and father, put ye on the Lord  
Jesus Christ. As an actor puts on the garments and the very  
character of the part he plays on the stage, put ye on the  
Lord Jesus Christ.

This is the purpose of Christ's advent, Christ's coming, to  
*Christianize* us, to give us a rebirth in Christ, to help us put  
on the new man that is Christ, to make us one with Himself  
and, through Himself, one with the Holy Trinity. This shall  
be our year's theme and our year's work—to put on Christ.

JOHN P. DELANEY



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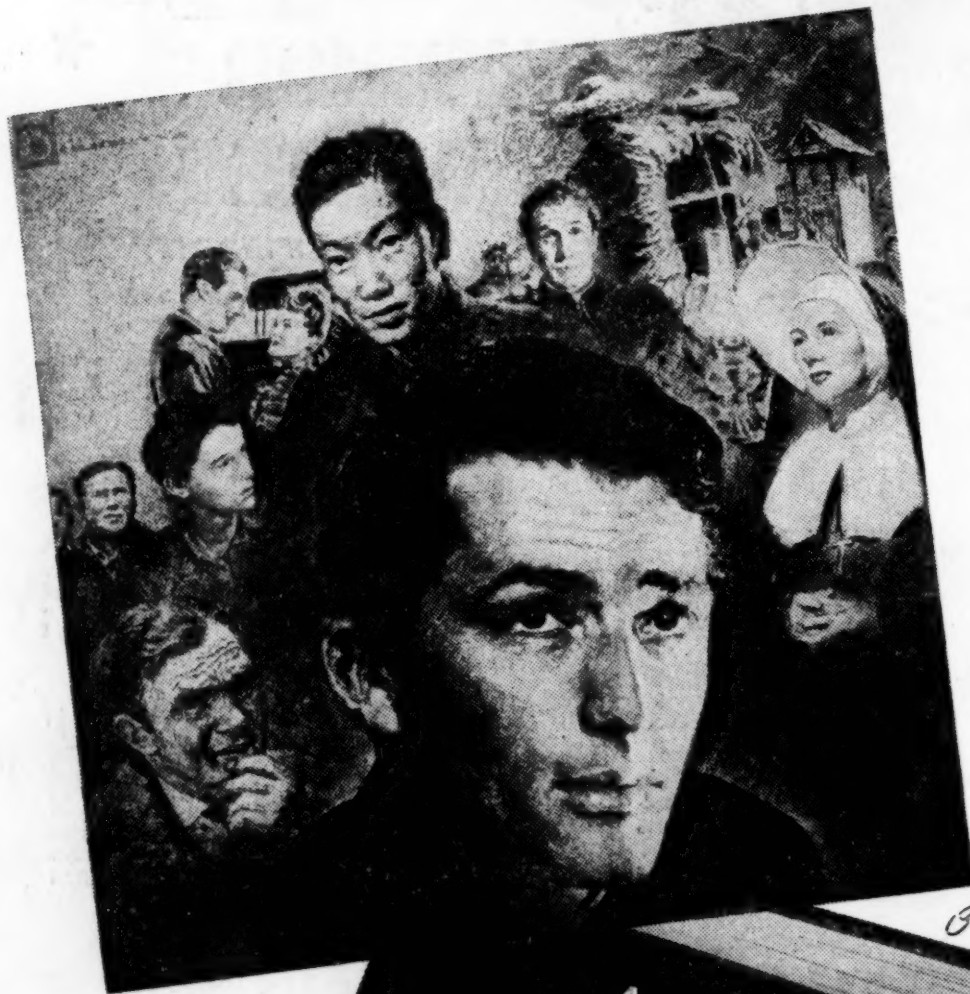
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